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From the Southern Literary Journal.

NATURAL HISTORY OF THE NEGRO RACE,

By Mr. J. H. Guenebault.

We perceive that this work is about being issued from Mr. Dowling's press—the subject itself is of great importance. We attended a Lecture of Mr. Guenebault, delivered before the Literary and Philosophical Society, on the subject, and were much pleased with the extent of knowledge and clear systematic illustration of it he displayed.

It is very questionable, whether the abolitionists, in their efforts for the emancipation of the Negro race, are not attempting a thing, physically and morally impossible—if by emancipation be meant, enabling them to be republicans. For ourselves, we are free to confess, that we consider the ability of sustaining the republican representative form of government, the highest evidence which can be given by a people of intelligence and civilization. Other sources or evidences of refinement there may be, and certainly are; and many enjoyed by monarchies. But the true moral refinement—the elevating and ennobling the whole people in the moral scale, and giving full play to the capabilities and energies of the species—can only be brought about by the republican form—and this form of government has never been sustained, and scarcely imagined rightly, by any but the Caucasian or European race of men—the most beautiful as well as the most perfect of the races in their organization and moral traits. Of this republican liberty in government, we believe the black race absolutely incapable. They never have shewn any susceptibility—though one of the most ancient races known, from the earliest history to the present time. The fate of St. Domingo, now in barbarism and despotism, still more clearly proves it—and as they never have, we truly believe they never will, exhibit such capacity. It is not in the blood—they never were made for it! And those who seek to bring them to it are only attempting a physical and moral impossibility. The abolitionists are not only wicked, but foolish.

Whether their being individually free, but under a barbarous despotism, *be for their* benefit, is a question; and one far too doubtful to

authorise the stir which is now making about it in some quarters. We do believe it to be the only practical question, the physical condition —the cerebral developement of the Negro affords them—and this all the moral or political history of the race but more fully corroborates We believe the patriarchal government, for such it is and a mild one, in spite of all that has been said to the contrary—we believe the patriarchal government to which they are subjected in the Southern parts of this Union—at least as good as any other they have ever shewn themselves as a race, susceptible of. We believe it better, and they are more happy under it than any which have come under our knowledge in ancient or modern history. We wish Mr. Guenebault success—his work will be interesting and its object useful.

From the Charleston Courier.

MESSRS. EDITORS.—While so much activity and enterprise is displayed by our fellow-citizens in promoting every undertaking useful and honorable to the South, we would respectfully call the attention of your readers, to a prospectus lately issued by Mr. D. J. DOWLING. Mr. J. H. GUENEBAULT proposes to publish on obtaining a sufficient number of subscribers, a concise and luminous History of the Negro Race. The work is a translation from the French of J. T. VIREY, a distinguished naturalist of France, who has devoted much attention to the scientific examination of the relations and analogies existing in the organization and structure of the animal creation. The subject is even to the indifferent observer interesting, but to us highly important, presenting itself in many points of view worthy a curious investigation. The author treats it with the calmness and impartiality of one, whose only object was the investigation of truth. He leads us to deduce from physical organization, from the undeviating testimony of history, and from the present experience of the world, the unfitness of the race for the momentous responsibility of self-government. An extract from the work was read by Mr. J. H. GUENEBAULT, at one of the sittings of the Literary and Philosophical Society, and it was understood received the approbation of those who heard it. The translation is by Mr. GUENEBAULT, a gentleman well qualified, from his knowledge of both languages, to render the meaning of the original faithfully and perspicuously. We heartily recommend it to the patronage of our fellow citizens.

NATURAL HISTORY

OF THE NEGRO RACE.

Extracted from the French.

BY J. H. GUENEBAULT,

LICENCIE EN DROIT, (LICENTIATE AT LAW); BACHELIER-ES-LETTRES, ACADEMY OF PARIS; MEMBER OF THE LITERARY AND PHILOSOPHICAL SOCIETY OF CHARLESTON.

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TO THE

MEMBERS OF THE LITERARY AND PHILOSOPHICAL SOCIETY OF CHARLESTON.

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GENTLEMEN—

You have permitted me to offer you, as a tribute of my respect, the Natural History of the Negro Race, extracted from the History of Mankind, by Dr. Virey, a French physician; in so doing you have placed the book under the protection of a scientific body, which, unmindful of the differences of religions and countries, admits the foreigner as well as the citizen.

The subject of this book is not altogether foreign to your labours; it treats of that part of the science, which several of you are so thoroughly conversant with, I mean natural history, and of which your lectures delivered last year furnished abundant proofs.

When God placed man at the head of the creation on earth, He did not intend that he should be a stranger to every thing about him. It was granted to him to investigate first causes, observe results, and draw consequences from them. The Almighty gifted man with intelligence by which he understands the relations existing between the objects around him, and which carries them to the mind to be reflected on. He gifted him also with judgment, separating and distinguishing them, imagination shading them with its fanciful and brilliant colors, memory recording and fixing them, spirit by which they are attributed to their celestial Author, reason, in short, which serves to distinguish truth from falsehood, good from evil, and establishes an impassable barrier between man, the last created, but the most perfect of all beings on earth, and brutes, over which he exercises unlimited control. One of the principal duties of the christian philosopher is, then, to study in deep meditation the holy mysteries, in which the SovereignCreator of the Universe has hidden all his works,

concealing them from mere curiosity, and revealing them only to the investigation of a persevering intellect.

The knowledge of the works of creation elevates us to that of the Creator; the more we understand them, the more we understand Him. To adore His everlasting power and infinite wisdom, we must open the book of nature, where He has registered those sublime truths which cannot be understood by the atheist or the sceptic, and are revealed to none but the christian philosopher. To become better, let us cast our eyes around us, lower them with humility towards earth, our place of exile and trial, or lift them with rapture towards Heaven, our first and future country. Every where we perceive the harmonious and regulating power by which all beings are governed; every where we see the Supreme wisdom which links them together, and with them forms a great whole, an immense circle of which God is the centre; every where we find the same paternal goodness watching incessantly on the atom invisible to our eyes, and those countless globes rolling silently above our heads, with glorious splendour; if we look at those cold regions seemingly deprived of the divine protection, we soon discover that God has, with an equal kindness provided for the wants of all the beings inhabiting them, as well as for those of the more fertile countries which seem to have received a greater share of the divine love; to think so would be a sacrilegious blasphemy to the creating power, did we not on the instant remark that in those terrestrial paradises, God has placed ferocious animals, venomous plants, and diseases with a long train of infirmities, whilst the very countries which make us shudder from being apparently so plunged in misery and wretchedness, still offer equivalent advantages which the philosopher discovers, and the christian admires.

From the study of the general creation, we are led by degrees to that of man, the last link in the extended chain of beings on earth. Man, a celestial creature stripped of his primitive grandeur, but regenerated by the baptism of the blood of our Redeemer; man, a mysterious compound

of good and evil, shame and glory, reason and stupidity, wisdom and error; man, bowed down under the thraldom of ignorance, or taking by his thoughts a high flight, far beyond the limits to which his material conformation fetters him, such is the study in which we must be deeply engaged. From this, we come to that of social institutions among men, either in a state of civilization or barbarism, and it belongs to you to investigate the good or evil which may be derived from them, according to the situation of the nation by which they are adopted.

When in every country we see overflowing the two streams called *liberty* and *equality*, in which have been lost so many utopias of social improvement, so many philantrophic dreams where *better* is always an enemy to *good;* when by a sad mistake of the natural order of things, the name of liberty has been given to licence, and that of equality to levelling; it behooves you to investigate, if truly these two principles, the main-springs of human actions, are to be found in nature, and if they do not even oppose the designs of the Creator. If we consider man in his moral relations. we find as a proof of this inequality, intellect opposed to idiotism, virtue to vice, genius to brutishness, covetousness to prodigality, obedience to command: on one hand, chiefs, kings, sovereigns; on the other, inferiors and subjects. We find infancy under the guardianship of manhood, woman subjected to man, the slave to his master.

Should we consider man in his natural relations, we find youth opposed to old age, ugliness to beauty, weakness to strength, health to suffering. Do we speak of liberty, to mention only a few instances, we find among the mos polished and civilized nations of Europe, here a youth torn from the arms of a sickly father or an aged mother, subject to the iron rod of discipline, and expiring from misery and fatigues, either under the brazen skies of the north, or on the burning sands of Africa. There the peaceable inhabitant of the cities, or the poor husbandman, hurried away by the horrid press-gang, from his humble abode or

tranquil cottage, weeps for his children and his wife; he finds himself on a man-of-war, and hears nothing but the whistle of command, and the roaring of the waves,—if he dies, his tomb is the vast ocean, or if mutilated, he receives the royal honor of a retreat at Greenwich—in one country, man is born a soldier; at every instant of his life he must account for his blood; he is doomed to war, as in a sheep-fold, sheep are marked for the slaughter-house; except perhaps the time of his infancy, or when he is bowed down under the weight of years. In another country a despot speaks, and at his command millions of his subjects are seen marching in numerous battalions, and drawn into battle array, soon to be destroyed by the fire of artillery.

Social equality is but a hollow sound, or rather the echo of the thunder; it is a soft breeze ending amidst the yells of riots and revolutions, a flickering light, hardly perceptible at first, and bursting soon after into a vast conflagration. Let the distinctions of ranks be destroyed, and society can exist no longer—chaos begins, and all is confused; society is but a labyrinth, where law and right, groping their way in the dark, are immediately lost; it is but an absurd community, in which the muscular power ranks superior to intelligence.

If in nature are seen summits and abysses, if uniformity is contrary to its laws, if every thing must constantly change, rise or fall, increase or decrease, if in its kingdoms all is progression and amelioration, who can affirm that the differences remarked among the various species of men are contrary to the order of nature, and that God, in his mysterious ways, did not design to give to the white man a superior intellect, and power over all other races, to the red man cunning and patience, to the black man senses more active than his intellectual faculties, and a timorous and servile mind? Why has God colored so differently and distinctively all human races? Why the differences observed in their natural organization, not only as individuals, but as nations, if the same do not exist also in their intellect? Finaly, if we admit that the soul is superior to

the body, which is but its material envelope, we will readily admit that intellect is also superior to the human passions, and the more man lives by his mind, the more he rises above all others who indulge only in sensual pleasures. Let this principle be applied to the various races of men on earth, and we will acknowledge that the most intelligent must command the others.

In every civilized country, and in all ages, the legislator has marked a period during which man is subject to the authority or guardianship of another. Why is such a power given over him? Why this guardianship? Why that sort of slavery? It is that from his infancy up to his manhood, his intellectual faculties, being not strong enough, or matured by experience, it would be imprudent, immoral, I may say, to abandon to himself, without any control or restraint, a being incapable of governing his passions. Who sees there an injustice?

The experience of the past has proved, and proves also every day, that the negro race cannot be formed under any monarchical or republican government, and that negroes are incapable of governing themselves without falling into excesses.

When I present you, gentlemen, with this book, I am not blind to the faults of language to be met with in it, nor to the incorrect expressions which betray the foreigner, and the tautology of many of its parts; but I feel quite confident you will grant your indulgence to a Frenchman, who coming among you five years ago, ignorant even of the first elements of your language, and having studied it without any assistance, has been able, by his own exertions, to understand this language so nervous and concise in Shakspeare, so melodious and sweet in Pope, so pure and logical in Addison, and so simple and natural in Goldsmith; this language in which Patrick Henry thundered in your capitol, with which Washington Irving breathes his soft notes,—and which lends to Miss Sedgwick the roses of the immortal wreath which covers her noble brow.

J. H. GUENEBAULT.

A MESSIEURS LES MEMBRES DE LA SOCIETE LITTERAIRE ET PHILOSOPHIQUE DE CHARLESTON, CAROLINE DU SUD.

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MESSIEURS—

Vous m'avez permis de vous offrir, comme un témoignage de mon respect, l'Histoire de la Race Nègre, extraite de celle du genre humain par M. le docteur VIREY, Médecin François: dès ce moment vous avez placé ce livre sous la sauve-garde d'un corps éclairé qui, sans s'inquiéter des différences de religions et de contrées, ouvre ses rangs à l'étranger aussi bien qu'au citoyen.

Le sujet de ce livre n'est point étranger à vos travaux, il se rattache à cette partie de la science que plusieurs d'entre vous ont traitée avec tant de profondeur, je veux dire l'histoire naturelle. Vos cours de l'année dernière en ont fourni plus d'une preuve.

Messieurs, en plaçant l'homme à la tête de la création sur la terre, Dieu n'a pas voulu que ses œuvres lui fussent entièrement étrangères; il lui a permis d'en chercher les causes premières, d'en trouver les fins, d'en établir les conséquences: il lui a donné l'intelligence qui saisit les rapports des objets entre eux, et les transmet à la pensée qui les elabore, le jugement que les distingue et les sépare, l'imagination qui les revêt de couleurs brillantes, la mémoire qui les retient et les fixe, l'esprit qui les reporte vers le celeste Auteur qui les a crées, la raison enfin qui sert à distinguer le vrai du faux, le bien du mal, et qui trace une limite insurmontable entre lui, homme, le dernier venu, mais le plus complet des êtres sur la terre, et les brutes sur les quelles il commande. Un des premiers devoirs du philosophe chrétien est donc d'étudier, dans le silence du recueillement et de la méditation, les profonds mystères dans les quels le souverain Créateur de l'Univers a enveloppé toutes ses œuvres, pour les dérober à la simple curiosité, et ne les dévoiler qu'à l'investigation de l'intelligence.

La connoissance des ouvrages de la création nous

élève à celle du Créateur ; plus nous les étudions avec soin, plus nous parvenons à le comprendre. Pour admirer sa puissance immuable et sa sagesse infinie, il suffit d'ouvrir le grand livre de la nature, où de son doigt tout puissant il a tracé les grandes vérités qui, échappant au sacrilège de l'athéisme, ainsi qu'au délire du sceptique, ne peuvent se révéler qu'au philosophe chrétien. Pour devenir meilleurs, nous n'avons qu'à promener nos regards autour de nous, les abaisser avec humilité vers la terre, lieu d'exil et d'épreuves, les élever avec amour vers le ciel, notre première origine, notre future patrie ; partout nous voyons cette loi régulatrice et harmonieuse qui gouverne tous les êtres ; partout cette sagesse suprême qui les enchaîne les uns aux autres, pour n'en former qu'un grand Tout, un cercle immense dont le centre est Dieu ; partout nous trouvons cette bonté paternelle qui veille à tous moments, et sur l'atôme qui échappe à notre vue, et sur ces globes infinis qui roulent majestuensement en silence au dessus de nos têtes. Portons-nous nos regards vers ces froides régions en apparence desheritées de l'affection divine, bientôt nous découvrons que la Providence a prévu avec une égale tendresse aux besoins et aux conditions de la vie des êtres qui les habitent, comme à ceux des régions plus fortunées qui paroissent crées avec une sorte de prédilection qui seroit une insulte à l'intelligence Suprême, si nous ne nous hâtions de remarquer que dans ces paradis terrestres, Dieu a placé et les animaux qui dévorent, et les plantes qui tuent, et les maladies qu'escorte une triste suite d'infirmités, tandis que ces régions qui nous glacent d'horreur, tant elles sont enveloppées de deuil, de tristesse, et de misère, offrent encore des compensations de biens que le philosophe découvre, et que le chrétien admire.

De l'étude de la création en général, nous arrivons naturellement à celle particulière de l'homme, dernier anneau de cette chaine immense qui embrasse tous les êtres sur la terre. L'homme, créature céleste déchue de sa primitive grandeur, mais régénérée par le baptême de sang du divin

Redempteur; l'homme, mysterieux assemblage de bien et de mal, de honte et de gloire, de raison et de folie, de sagesse et d'erreur; l'homme courbé sous le poids de l'ignorance, ou s'élançant par la pensée au de là des limites où sa structure matérielle l'enchaîne, telle est, Messieurs, l'étude que nous devons tous nous proposer. Immédiatement après, vient celle des institutions sociales qui régissent l'homme dans l'état de civilisation ou de barbarie, et il vous appartient d'examiner ce qu'elles offrent d'avantageux ou de nuisible, selon la condition des peuples qu'elles gouvernent.

Lorsque partout debordent la *liberté* et *l'égalité*, ces deux fleuves où sont venues s'engloutir tant d'utopies de perfectionnement, tant de rêveries philantropiques, tant d'améliorations sociales, où le *mieux* se montre toujours l'ennemi du *bien;* lorsque confondant l'ordre éternel, immuable de la nature, on a donné à la licence le nom de liberté, et au nivellement celui d'égalité, il conviendroit de s'assurer si ces deux principes, mobiles des actions humaines, existent réellement dans la nature, et si même elles ne sont pas contraires à l'intention du Créateur. Si nous considérons l'homme dans ses rapports moraux, nous trouvons déja comme preuve de l'inégalité, l'intelligence opposée à l'idiotisme, la vertu au vice, le génie à l'abrutissement, l'avarice à la prodigalité, l'obéissance au commandement; des chefs, des rois, des souverains; des subordonnés, des peuples, des sujets. Nous trouvons l'enfance en tutelle sous l'âge mûr, la femme obéissante et soumise à son mari, l'esclave à son maître.

Si nous considérons, au contraire, l'homme dans ses rapports physiques, nous remarquons la jeunesse opposée à la vieillesse, la laideur à la beauté, la foiblesse à la force, la santé à la souffrance—Parlons nous de liberté, pour n'en donner que quelques exemples parmi les peuples les plus civilisés de l'Europe, ici, nous voyons l'adolescent arraché des bras d'un père infirme, ou d'une mère agée, et soumis au régime de fer de la discipline, aller expirer de misère et de fatigue, ou sous les glaces éternelles du nord, ou sur les sables brûlants de l'ardente Afrique. Là, le paisi-

ole habitant des villes ou des campagnes, frappé de l'horrible décret de *la presse*, cet enrôlement forcé des matelots, cherche en vain son toit rustique, ou sa demeure tranquille, ses enfants qui l'attendent, sa compagne qui le pleure; il s'eveille sur un vaisseau de guerre, au bruit du sifflet dans les manœuvres, et du mugissement des vagues; pour tombe la vaste océan, ou pour retraite le royal honneur de Greenwich. De ce côté l'homme nait soldat, à tout moment de sa vie il doit compte de son sang; il est marqué pour la gloire, comme dans la bergerie les brebis sont reservées au couteau du boucher; exceptons en le temps où il est enveloppé des langes de l'enfance, et celui où son corps, affaissé sous le poids des ans, se courbe vers sa dernière demeure. Plus loin un despote élève la voix, et des millions de sujets se forment en phalanges que va dévorer le canon des batailles.

L'égalité sociale, c'est un mot vide de sens, ou pour mieux dire,un son qui n'a d'écho que le tonnère; un souffle léger qui se termine dans les hurlements des révolutions; une flamme d'abord à peine visible, qui éclate en un vaste incendie, et qui dévore tout sous sa langue de feu. Sans distinction de rangs, la société s'anéantit, tout retombe dans le chaos, tout devient confusion; dédale obscur où s'égarent la loi et le droit; communauté monstrueuse où la force musculaire d'un artisan, l'emporte sur la haute intelligence de l'homme débile.

Si la nature offre des sommets et des abymes, si l'uniformité est contraire à ses lois, si tout doit varier, s'élever ou s'abaisser, grandir ou decroître, si tout est progression et amélioration dans tous les règnes, qui osera affirmer que les différences qui se remarquent parmi les diverses espèces humaines, soient contraires à l'esprit Créateur, et qu'il n'étoit pas dans les mystérieux desseins de Dieu de donner à l'homme blanc l'intelligence, le courage, et le pouvoir sur les autres races, à l'homme rouge la patience et la ruse, à l'homme noir des sens qui dominent ses facultés intellectuelles, un esprit craintif et servile? Pourquoi marquer d'une couleur distinctive les races humaines? Pourquoi cette différence dans leur organisation physique, non con-

had, by some prince's edict, and grave supervisors, to restrain this liberty, it will run on *in infinitum*. *Quis tam avidus librorum helluo*, who can read them? As already, we shall have a vast chaos and confusion of books; we are oppressed with them; our eyes ake with reading, our fingers with turning. For my part, I am one of the number; *nos numerus sumus:* I do not deny it. I have only this of Macrobius to say for myself, *omne meum, nihil meum*, 'tis all mine, and none mine.

Though there were many giants of old in physick and philosophy, yet I say with Didacus Stella, *a dwarf standing on the shoulders of a giant, may see farther than a giant himself.*

Be it as it is, well or ill, I have assayed, put myself upon the stage; I must abide the censure. I shall be censured, I doubt not; for to say truth with Erasmus, *nihil morosius hominum judiciis*, there's nought so peevish as men's judgments: yet this is some comfort—*ut palata, sic judicia*, our censures are as various as our palates.

Pro captu lectoris habent sua fata libelli.

How shall I hope to express myself to each man's humor and conceit, or to give satisfaction to all? Some understand too little, some too much. I have done my endeavor. Besides I dwell not in this study: *non hic sulcos ducimus; non hoc pulvere desudamus:* I am but a smatterer, I confess, A STRANGER: if aught be amiss, (as I grant there is) I require a friendly admonition, no bitter invective. I require a favourable censure of all faults comitted, harsh compositions, pleonasmes of words, tantological repetitions, (though Seneca bear me out, *nunquam nimis dicitur, quod numquam satis dicitur*) perturbationes of tenses, numbers, *printers faults*, &c. My translations are sometimes rather paraphrases, than interpretations; somethings have been altered.

The last and greatest objection is, that I, *being not a Doctor*, have meddled with physick:

—Tantum ne est ab re tuâ otii tibi,
Aliena ut cures, eaque nihil quæ ad te attinent?

(which Menedinus objected to Chresmes) have I so much leisure, or little business of mine own, as to look after other men's matters, which concern me not? What have I to do with physick?

If any physician in the meantime shall infer, *ne sutor ultra crepidam*, and find himself grieved that I have intruded into his profession, I will tell him in brief, I do not otherwise by them, than they do by us, *if it be for their advantage.*"

Burton's Anatomy of Melancholy.

*** ROBERT BURTON was born at Lindley, in Leicestershire, England, February 8th, 1576; buried on the 27th January, 1639-40.

NATURAL HISTORY OF THE NEGRO RACE.

NEGROES, OR BLACKS.

* * * * "if the breast be educated, *the gift may curse the giver*, and he who passes at once from the *slave* to the *freeman*, may pass as rapidly from the *freeman* to the *ruffian*." [BULWER—*Rienzi*, p. 78.

THE features, characteristics, figure and colour of the negro species, are perpetuated in every climate, it does not undergo a peculiar change as long as it is not mixed with any other races.* More disposed to sensual affections

* The jaws of the Negroes being more prominent than those of Whites, it was necessary that the muscles of mastication should have been stronger, according to the remark of SAM. THOM. SŒMMERING, (*Uber die Korperliche, &c. Mayence*, 1784, *in* 8*vo.*)—the nape of the neck is not so hollow as in the White, on account of the flatness of the occiput, and the posterior position of the occipital hole; the zygomatic bones are very strong, the buttocks not so large as the White's. —(*Pechlin, de habitu et colore Æthiopum*, 1677; *Kilon, in* 12*mo. p.* 23); a soft and oily skin, (*ib.p.* 54); scars on the skin are whitish, (*ib.p.*84) the fore teeth of several negro tribes are naturally sharp, as those of carnivorous animals,(*P.Erd.Isert Voyage en Guinée, p.*209); in almost all negroes, beard does not appear before their 24th year, a very long period for so lascivious a race (*Desmarchais, Voyages, T.* 2, *p.* 131.) The humerus is, in proportion, larger than in whites.

Volney asserted the first, that Ethiopians belonged to the Negro race, and his opinion has been supported by Bruce and Heeren; but Brown, who travelled at Darfur, refuted the opinion of Volney, and remarked that the Egyptian Mummies presented all the characteristics of the white race, as it has been proved also by Blumenbach.

Modern Copths seem to be evidently the descendants of Egyptians of old, and it is believed that they are the most ancient inhabitants of Egypt; their complexion is tawny, like Arabians; their hair is black,

than to pure contemplations of the mind, the negro has more feelings than thoughts, his intellect is not generally so extensive as that of the white man; his shape even bears some resemblance to the Orang-Outang. Every one knows the projecting face of negroes, their woolly hair, large and thick lips, broad flat nose, retreating chin, round eyes which seem to start out of their sockets, particularities which serve to distinguish them, and would make them easily recognized at the first glance, were they even as white as Europeans. The negro has the forehead lower and rounded, the head compressed towards the temples, teeth set obliquely and projecting*, in many of them the legs are bent outwards,† the calfs very slender, the knees always half flexed, an awkwardness of gait, the body and neck inclined

curled and not woolly; their language presents an analogy to Syriac and Arabian languages; it is not monosyllabic, as are almost all languages of Negroes.

Brown also remarked, that black people extend further on towards the Western, than the Eastern part of Africa. The inhabitants of Fezzan are black and do not belong to the negro species. Egyptians under the same latitude are of an olive-colored complexion; but the inhabitants of Fezzan intermarry with negresses, which is seldom the case with Egyptians.

*The form of the negro's stomach is more rounded in the part called the Cardiac extremity, as in monkeys, than in the white man, according to Sœmmering; (*Remarks on the Human Stomach*)—it is more spheric, and rises up more above the inosculation of the œsophagus than in the European. So, by the conformation of this essential organ, the negro approaches nearer to the ape genus than to the white man. (*Sœmmering, Splanchnal.*, § 31.)

Nothing similar is to be found in CHARLES WHITE's account of regular gradation in man. (London, 1793, in 4to.) and new edition, with additions, by Sam. Stanhope, President of New-Jersey, nor in WM. LAWRENCE's Lectures on Physiology, Zoology, and the Natural History of Man, London, 1819, in 8vo.

†Aristotle in his Problems, No. 5—14, p. 431, edition of Cazaubon, speaks of the deformity of the negroes—of their legs being shaped like those of monkeys, &c. See also Petronii Arbitri Satyricon, c.cii; and the Moretum of Virgilius, lines 35 and following. It is then a fundamental characteristic, which is not owing to the climate alone, for negroes are remarkable by such forms in every climate where they reproduce.

forwards, whilst the buttocks protrude. Such characteristics show evidently a degradation towards the *ape genus*, and should their appearance not betray such a degradation, their moral character would show it sensibly.

The black, as it is to be remarked in the *ape genus*, is an imitator by nature, he acknowledges the intellectual superiority of the white man, is easily reconciled with his servitude, careless and lazy. Such habits indicate a natural and innate weakness of the soul.

We must also remark that negroes, on account of the projection and inclination of their teeth, cannot pronounce the letter R. Such is the case with the Chinese. It is worthy of observation that all those nations are exceedingly pusillanimous; on the contrary, all inhabitants of northern climates articulate this letter with much facility; the sound of it occurs frequently in their languages; they are brave and courageous. The letter R is to be found in almost all oaths which express anger and passion; its accurate pronunciation results from the vertical position of the teeth, and the small projection of the jaws; for, in proportion, as the latter become smaller, the forehead is more prominent, the brain expands and increases, the natural dispositions acquire more energy, and the soul more activity. Hence, it follows, that the negro is in some respect by his form, the capacity of his skull, the weakness and degradation of his mind, the *reverse* of the European.

The unfortunate Mungo Park, who, among all travellers in Africa, seems to have seen the interior of that country with more accuracy, and explored it to a farther extent, observes that it is inhabited by three distinct races; viz: the *Mandingoes*, or Negroes, properly speaking; the *Foulahs*, or white Ethiopians, spoken of by Ptolemy and Pliny; they have not the crisped hair, thick lips, nor shining black color of the Mandingoes; finally, the *Moors*, of Arabian extraction, who, by their features and shape, bear a strong likeness to the Mulattoes of the Colonies. The Negroes, or Mandingoes, are husbandmen; a part of them are governed by kings; others form aristocratic republics; they are

divided into small tribes, and do not possess any knowledge of literature; on the contrary, the Moors, like the Bedouins, have no particular mode of life; they profess the Mahometan religion, and are very intolerant to Christians.

Volney having remarked that excessive heat swells the cheeks and lips, was led to believe, that that kind of *pouting* perpetuated during several centuries among negroes, might have been the cause of the projection of the face. But if such an hypothesis could be admitted, the influence of the heat should have proved powerful enough to have acted upon the occipital hole, which, in the negro, is placed farther back; to have enlarged the facial bones; to have contracted the cerebral capacity, &c.; besides, the heat should have been strong enough to have blackened even the most inward parts of the negroes; in fact, this black interior diathesis is conspicuous in the dissection of their bodies, as the blood and flesh of the hare are more radically black than in the rabbit.

"Æthiopes maculant orbem, tenebris que figurant
Per fuscas hominum gentes."—*Manilius, Astronom.* Book 4, line 723.

The black species is divided into two branches: the one of Ethiopians, or Negroes, properly speaking; the other of Caffres.* In the first family, are included the Jaloffs, the Foulahs, the inhabitants of Senegal, Sierra Leone, Manica, Gold Coast, Ardrah, Benin, Mayamba, Nigritia, Mandingo, and those of Loango, Congo, Angola, Labolo and Bengu-

*Bruce has remarked that the shores of the low countries of Africa are only inhabited by negroes; but nations of the white race are to be found in mountains even under the line.—(*Voyages, French Trans. vol. 5, p.* 115.) Mahometans have not become negroes in Africa, says Adanson, (Histoire Naturelle du Sénégal, Paris, 1757, in 4to.) Marmol also mentions several nations inhabiting the interior mountains of Africa, who are white, and have light hair, (*Afrique. vol.* 2, *p.* 125, & *vol.* 3, *p* 6.) Shaw says, in his Travels, that there is a nation living in the mountains of Barbary, having a white complexion and light hair, while Cabyles in the neighborhood have a dark complexion, and black hair. Lord Kaimes, in his Sketches on Man, p. 12, and 17, asks the question why, under the cold climate of Pennsylvania, negroes after four generations, remain black. Leon l'Africain, also mentions white nations inhabiting interior mountains of Africa, where the cold is so great, that it is necessary to warm one's self throughout the year.

ela; in fine, all the nations inhabiting the western shores of Africa, from Senegal to Cape Negro, and the Cape Verde Islands. At Tombuctoo, the Foulah negroes are very handsome; the Bambarrahs have thick lips and a flat nose —a rank smell, and an oily, soft, and deep black skin distinguish them all from Caffres. They are of a mild disposition, robust, but slow, and very lazy. In European colonies, they are preferred to all other Africans.

In Africa, negroes lead a precarious life. They reside in huts, and cultivate a few fields of millet, or couz couz*, for subsistence; they are subject to the tyrannical sway of petty hereditary princes; their religion consists only in a stupid worshiping of snakes and animals, or an idol, made of wood or stone. Several have become Mahometans, and undergone circumcision. Those tribes are very poor, and often bargain their liberty for a few bottles of rum, yards of blue cloth, or iron bars. The different kings are generally engaged in wars, or rather in plundering each other, and taking prisoners, to sell the Europeans, who for that purpose, stir up the brands of discord among them†.

No wonder if the greater part of those tribes, addicted as they are to war, devastation and plunder, are reduced to the utmost state of barbarism, and vie with each other in cruel reprisals, as several examples are to be met with of a like nature among savages in the forests of America.

Generally, the negro is of a merry disposition, even in servitude, and sings an insignificant air with a monotonous voice. If he only hears the sound of a tam-tam (a kind of tamborine) or the harsh noise of the balofo, &c. he leaps for

* *Holcus Spicatus*.—Linnæus.

†It is said that in the county of Anzicco, there are human flesh markets, and great slaughter is committed by the Muzzymbos and Giagas. The most stupid barbarism prevails in the interior of Africa, on account of the brutal customs of negroes, who resemble monkeys in the country of Gingiro, according to Battel, le P. Fernandez and Lobo, but this is not true. Some persons maintain that among Gallas "Victores, victis cœsis et captis, pudenda excidunt; quæ exsiccata regi in reliquorum procerum præsentiâ offerunt, &c." (*Debry, Collect.* 1599, De Cafrorum militiâ.) The same custom still remains among those tribes, according to Salt. (*Voyage en Abyssinie*, p. 298.)

joy, and begins to dance. All his body is agitated with pleasure; each muscle quivers; his motions are animated by love, his gestures become lascivious, and express the violent ardor which excites him. The negress partakes of these affections: she adorns her head with a red handkerchief, rubs with oil her shining skin, and encircles her neck with red seeds*. All negro women have large, flaccid and pendulous breasts; this peculiarity is common to all the black race, as it is also to the Mongole. In the Lapland, Greenland, Calmuc, Hungarian, and Morlychian women the breasts are likewise pendulous, and the nipples of a blackish color—therefore, such a conformation is not the effect of heat alone (though it contributes much to it) but the natural constitution of those races, in whatever climate they live.

Negresses are good nurses, breed much, and are very lascivious as well as negroes. At twelve years of age, they are ripe for marriage. This fact is also remarkable in the Mongole race, in both the north and south of Asia; but they show early marks of old age, and are polygamists.

2d. The second family is formed by Caffres, who inhabit the eastern part of Africa, from Manica, or Holy Spirit's River, as far as the straits of Babelmandel. In that vast extent of country Monomotapa, Jaga, Caffraria, Boror, all the coast of Zanguebar, and of Mozambique, Mongaelli, Mombasa, Melinda, Monoemugi, Anziko, the kingdoms of Alabat, Ajan, and Adel, in the country of Walles, are included. It is possible that the interior of Africa might be inhabited by similar nations, but they are ferocious and cannibals. The Jagas suspend round their necks the teeth and bones of the victims they have devoured. The Caffres of Saldanha Bay wear a collar, made with the putrid bowels of animals.

According to the observations of SALT, (an Englishman) the Zanguebar coast presents the strange mixture of three distinct African races:

*From *Erythrina corallodendron*—Linnæus.

1st. The *Macacatos*, though black, having smooth hair, and a European appearance.*

2d. The Portuguese report that the *Masseguеyos*, who drink cow's milk, mixed with blood, and cause their young men to wear a heavy cap, in token of humiliation, until they had killed an enemy, belong to the Caffrarian race.

3d. The *Muzimbos* or *Zimbos*, who came with a formidable army, to destroy Quiloa, were negroes.

More skill, fierceness, and valor distinguish the Caffrarian family from negroes. Their complexion is not so dark and shining; the face is shorter, and the features more regular and handsome; the body is very strong, well shaped, tall, and not so large as a negro's—in short, when the Caffre sweats, his perspiration has not a rank smell. They are an innocent people, by nature shepherds, or nomades, but far more courageous and warlike than negroes. They have founded large empires, among them Tombuctoo, Macoco, Monomotapa, and Monoemugi.

The Betjouannas, or Boushouannas, although belonging to the Caffrarian race, and inhabiting the eastern part of the Cape of Good Hope, are remarkable by something peculiar to them. Men, as high as six feet, Rhenish measure, are seldom to be found among them. There is more elegance in their slender, but active frame, than in the Caffre; the brown color of their skin is between the shining black of negroes, and the dull copper color of the Hottentots. The skin of the females is exceedingly soft and shining, and the Betjouannas women are indemnified by beautiful eyes, white teeth, slender waists, and lovely forms, for their blackness. The men are handsome, and noses and lips of European shape, are to be found more frequently among them than any other Caffres†. We know less about

*We find it also in *Naturalizade todas Etiopias*, by Sandoval, l. 1, ch. 2C.

†According to Alberti, Caffres are from five feet one inch to five feet five inches high. The women are of a very low stature. The complexion is of an iron grey color; the beard woolly and knotty; hair black, woolly, rough, hard and bushy. The Nymphæ are not so long as in the Hottentot women.

this tribe than negroes, because the slave trade is not carried there, as it is on the western coast of Africa; besides, the Caffre is unruly and impatient of the yoke; he may be made a servant, but not a slave. It is for this reason that Europeans so seldom transport Caffres to their colonies, and do not care for them, while negroes are purchased, because they are milder, patient, and of a more peaceful disposition. The western coast of the Island of Madagascar is also peopled by the Caffrarian race. These several tribes have always many wives.

This great family of nomades trade in cattle, furs, ivory and gold dust. Caffres travel in caravans or gangs, drive their cattle in the fertile pastures of Africa, erect huts in every country, live upon the milk of their flocks, cheese, and dried flesh. They very seldom cultivate any soil, and are always armed with a kind of pike, called "zagaie," which they throw to a great distance with much skill and force. According to Litchtenstein, there is a great majority of women among the Boushouannas—hence the polygamy. When at war, these tribes carefully carry back with them

The principal food of Caffres is milk and millet, corn and watermelons, to which we may add a little meat. They compose an intoxicating beverage with millet flour. The strength of the men is very great, but they want practice, and do not know how to swim. They sleep sound, but only for a short time. They are covered with beef hides, rather as an ornament than a covering. The women have their back, breasts, and arms painted. They suckle their children until they are two years old, and flog them when unruly. At the time of puberty, they are circumcised; at such a period of their life, children receive the cloak as a token of virility, and are not before admitted to the table of their parents. It is generally believed that these people live about 60 years. They are nomades, shepherds and hunters, and possess a very acute ear and smell. Their religion consists in a worship of idols. The women till the ground, and although debarred from public deliberations, they are often consulted by their husbands. The husband alone is not subjected to the conjugal faith. They say: "Man is made for all women, but woman is made for her husband only." The women are thought impure during the period of *Menses* and *Lochia*, as well as at the time of nursing. The letter R is wanting in the language of Caffres and Negroes.

the women they have made prisoners, and also the slaves, whom they call *Moutianka*. Each woman belongs to the husband who has bough- her for a dozen of beeves, and every wife builds the hut in which she lives; the husband, going round, from one to another, inhabits by turns, each hut. The women breed very often, and become mothers at thirteen years of age. In each tribe, they have a kind of aristocratic government, headed by a chief. They become decrepit early, and have but little beard. Some are cannibals, and swallow the flesh they can tear from their enemies. Their intellect is greater; their superstition and credulity less than that of most negroes; but still they are heathens, and very ignorant; on that account, they are called *kafr* by Arabians and Moors; the word *kafr* meaning *infidel*. Many are Mahometans, as they like the dogma of fatality. Altho' they take a pleasure in dancing and other amusements, are they are not so exceedingly fond of them as negroes still The latter forget all their miseries, if they hear playing upon an instrument, and if slavers who transport negroes from Africa to the islands of America, did not take care to amuse them by some music, the poor beings would die heart-broken. That readiness in forgetting his misfortunes is a gift which nature has granted to the unhappy negro, and which she grants to every weak being. Thus, we become accustomed to pain as well as to pleasure, and in the process of time every thing comes indifferent to us.

HOTTENTOTS, AND PAPOUS.

A more projecting mouth, a face of a triangular and pointing shape, a facial angle of about 75 degrees, a brown skin, eyes at a great distance from each other, and always half shut, a nose entirely flat, and very broad, lips thicker than those of negroes, hair like flocks of wool, and knotty, very prominent cheek bones, and a forehead exceedingly flat, are characteristics by which we distinguish this race from the blacks, or that of negroes and Caffres.*

In most skulls of Hottentots, which have been examined, the occiput is pointed, so that the back part of the head is narrow, precisely the *reverse* of European and Calmuc skulls. Most Africans living in the interior of Caffraria, have small heads, and a pointing occiput. Litchtenstein, who observed the Boschimans, says that the head is flattened at the top. Such a diminution of the cerebral capacity is a characteristic common to all Hottentots. The skulls of Papous are larger towards the occiput, and though the forehead is low, and the depth of the occiput small, the

*The *true negro* is of a deep shining black—the Caffre of a yellow copper color, with long woolly hair. The natives of Van Dieman's Land, New Caledonia, and Papous, are of a soot color, with frizzled hair. Hottentots, like Southern Monguls, are of a chesnut colour, but their hair is woolly. Forster remarked that the skulls of the inhabitants of Mallicolo were of a singular shape, more depressed than those of any other nation; the complexion and features rough, the cheek bones and those of the face large, their hair woolly, the ears and nose pierced, the limbs very slender: and the abdomen tied hard with a cord. The whole physiognomy indicates the most brutal disposition. —*Observations sur l'espece humaine vol.* 5, *du* 2*e. Voyage de Cook, p.* 220, *trad. Fr. in* 4*to.*

head appears larger than that of a Hottentot. Their natural disposition is very stupid; their minds incapable of the smallest conception; they are more lazy and careless than any of the human species; they are timorous, but fight desperately among themselves when determined. Nothing can surpass the imbecility of this good natured people; incapable of an atrocious crime, their weakness of character prompts them to yield to oppression; but Hottentots are not good slaves, for they prefer death to long hard labour, and in as much as they remain indifferent to the wants of domestic life, they are inclined to all brutal passions, to dancing, lust, drunkenness, gluttony, sleep, &c. They appear to be altogether "*corporeal*," having scarcely a notion of a superior being, and no idea embodied with any but carnal pleasures. There is but one step between their intellect and that of the orang-outang; in short, they lead an animal life. This race is divided into two varieties, or principal families, in the Austral hemisphere, to which it seems to be entirely confined.

1st. The Hottentot stock is scattered all over the extremity of the south of Africa, from Cape Negro to the Cape of Good Hope, and from there to Monomotapa. It includes the Namaquas, Heusaquas, Gonaquas, Chamouquas, Gonriquas, Gassiquas, Sonqoas, the inhabitants of the country of Natal, the Houssanas, and other tribes of the same kind, who live in a state of barbarism, or in raising cattle. The natural and moral qualities of nations residing east of the Cape of Good Hope, are superior to those who live at the West, though the reverse is true of the brute creation.* There are Hottentots, called by the Dutch, Boushuanas, who inhabit caverns, woods, scouring the country on a sudden, living upon plunder and wild roots, hardly speaking any language, always naked, and as wild as the beasts of the forests. The wretchedness to which they are reduced, compels them to abandon their old men and wo-

*Levaillant, 2*d Voyage*, vol. 3, p. 5, Paris, an. iv. 4to.

men in daeadful deserts or caverns.* The other Hottentots have neither laws, nor established rules; but being mild, peaceable and good natured, no harm is to be apprehended from them; for it appears that laws and government become more perfect and strong, in proportion as men are capable of doing wrong to each other; so that we can estimate the wickedness and corruption of a nation by the multiplicity of her laws and social fetters.

The constitution of Hottentots is extremely weak, or lymphatic; their joints are small; their antipathy to work very great; the iris of their eyes is of a chesnut color; their eyelids are drawn up obliquely, like those of the Chinese, although their sight and senses are perfect. They prefer idleness even to pleasure, and in the opinion of Hottentots, "to think is to work, and all work is the plague of life."†

They have sometimes two wives, and although adultery among them is looked upon as a capital crime, yet a woman is often allowed an additional husband.‡ If a Hottentot woman gets twins, and cannot nurse them both, she kills the weaker, or the female. They also practice the same atrocities on maimed children.§

Nothing can be more stupid and filthy than a Hottentot. Always greased with a mixture of tallow ond soot, or covered with cow dung, they wear as bracelets, straps cut out of a raw skin, which they allow to rot on their bodies; they never wash the bowels of animals, which they eat raw, and keep their milk in very dirty goat skin bottles. Always covered with a crust of filth, they are to be seen basking in the sun upon the sand, and dozing with a pipe in their mouths. Tobacco is a necessary, without which a Hottentot cannot live. He smokes from morning till night, and will submit

* Thunberg, *Voyage*, vol. 1, p. 240.

† Peter Kolbe—*Description du cap de Bonne Espérance*, French translation, Amsterdam, 1743, 3 vols. in 12 mo. vol. 1, part. 1, ch. 6, no. 10. See also Boeving, *Relation des Hottentots*, p. 8.

‡ Thunberg, *Voyage*, vol. 1, p. 239.

§ *Ibid*, vol. 1, p. 240.

to every thing, provided you promise to give him tobacco. The women also smoke a great deal; they have long and flabby breasts; and can suckle a child on their back, by throwing the breast over their shoulders. The Hottentot has hardly any kind of religion, only a sort of worship for "Fetichs." Their sorcerers frighten them with stupid tales of evil spirits. Their language is pronounced with a clack of the tongue, which resembles the clacking of a turkey.

2d. The other family, or variety, of this race, is that of the *Papous*, of New Guinea, of the savages of Australasia, and of those of New Caledonia. Generally speaking, they are very brutal. Several English travellers have fancifully described the inhabitants from New Holland to Port Jackson and Paramatta in a flattering manner. The truth is, they are the ugliest of all men, and rank nearest to orang outangs. The men have a large head, a chin at a long distance from the sinciput, woolly hair, small, haggard eyes set near each other, a broad and turned up nose, in the cartilage of which are stuck bones or feathers; a wild and bestial mouth, broad shoulders, a swollen abdomen, long thighs, and legs without calfs, not bigger than their arms; a voluminous and misshaped scrotum. The women have pendulous breasts, and the last joint of their left little finger is cut off. Their *pudenda* are thickly covered with hairs; the backs of their children of both sexes are also covered with short, thick, woolly hairs, a tawny skin; such is the picture of these wretched nations. If we add to it the misery and famine by which they are compelled to devour without disgust dead bodies in a state of half putrefaction, and to eat up every kind of shell-fish, roots, fish, &c.; if we fancy the disgusting lasciviousness of women and little girls already infected with venereal diseases; if we consider the miserable life they spend in the hollow of trees, caverns, or under huts, where they cannot get access except by crawling, we will find them undoubtedly the most unfortunate people on earth. Yet they show skill in hunting, fishing, and in the use of canoes made out of the

bark of trees joined together with reeds, in which three persons can hardly stand. Their arms consist of clubs, bows and lances with which they hit a mark more than three hundred feet distant. The women paint their bodies with a beautiful deep scarlet color, extracted from the juice of a kind of lily,* and the men, through vanity, trace many lines on their limbs.

The Aborigines of New South Wales, are the lowest on the scale of humanity. Forty years of intercourse with Europeans have not been sufficient to cause any change in their habits and manners. Their skin is of a deep chocolate color; their features bear a strong likeness to those of the African Negro, but their hair is not so woolly, except in Van Diemen's Land, where this last circumstance completes their likeness to the African race. The forms of the New Hollanders are quite different from all others, except their neighbors, the inhabitants of New Guinea. One of the two countries must evidently have been peopled by the other.

Although naturally cowards, Papous are fond of war: they live in gangs on a fertile soil, feed upon sago and fruits, and make use of spices. Woolly-haired, they are black as Caffres, and their face is thin. They are stupid, rough, treacherous, yet industrious. Albinos are to be found among them.† We see this same black woolly-haired race generally mixed with the white Malayan race, in the interior of Moluccas Islands, of Formosa, Borneo, Timor, as well as in New Guinea, New Holland, and New Zealand. The same race has extended itself in almost all latitudes of the great Indian and Pacific Oceans. The men have small beards, and are very little inclined to love; the greatest part of them are ferocious and cannibals. The black inhabitants of New Holland exhibit the most disgusting wretchedness. They are seen in gangs on the sea shores picking up shell fish and fish left by the tide.

* *Xanthorrea hastilis* of Smith.

† Orgensola, (*Conquêts des Moluques,*) vol. 1, book 2, p. 148.

This forms their chief food, to which may be added wild fruits and roots. They walk along in a state of perfect nakedness, their eyes half shut on account of gnats swarming around them They decorate their bodies with incisions made in the skin, swim very well, but are not skilful enough to construct canoes, or small boats, as Malays do.

The interior of some islands of the Malayan Archipelago is inhabited by a race of woolly haired savages, who have neither governments nor arts. Such are the *Oran Caboo*, and *Oran Gorgoo* of Sumatra; the *Idaans*, or *Moroots*, and *Benjos* of Borneo; the *Negros del monte* of the Phillippine, Moluccas and Azores Islands. It is probable, that before the invasion of these islands by the Malays, the aborigines driven back to the east, have fled to the country of Papous, and to New Holland, or as far as New Hebrides, or New Caledonia.

Madagascar is perhaps the primitive land of the Papous; for they are to be found in the heart of that Island, and it is very likely that those ancient Malgaches have peopled the eastern Archipelago, having been assisted in their migration by the regular monsoons which blow between Madagascar and the Indian Archipelago. Such a migration seems very probable; yet, Papous in several respects, differ from the Negroes of Africa.

The ancient inhabitants of Cochin China called *Moys*, who, since the invasion of the present possessors, live in the neighboring mountains of Camboy, are also very black savages, bearing a strong likeness to Caffres. The interior of Moluccas Islands and New Guinea, is still inhabited by Negroes called *Alfores, Haraforas*—generally these tribes are very stupid, incapable of thought and inactive: they remain the whole day squatting on their haunches like monkeys: they build with branches huts into which they are obliged to crawl: if clothes are put upon them, they remain in a stupid immobility, until they are undressed: no rules, manners or customs, are remarked among them:—their weapons consist of "zagaies," which they throw at

a distance with much skill; but these weapons being armed only with a bone, a sharp flint, or a thorn, are not dangerous.

The Aborigines of New Holland are very thinly scattered over that continent which is even less inhabited than Labrador and Terra del Fuego. The barren and cold coasts of that country are unfit to be inhabited on account of the difficulty of finding subsistence; the weak constitution of the few inhabitants is owing to that cause. Perhaps all over the globe, there are no wilder men than those of New South Wales; men and women are quite naked; their desolate state is rendered more so by their stupidity, for they are unwilling to dress and shelter themselves: suffering under the most dreadful starvation, they are seen dragging along their miserable limbs, their disgusting and stinking bodies, whilst they fight for half-rotten food. Such misery accounts for the voluntary miscarriages of their women, who often are unable to bring up their children; yet nothing can induce them to reform their lazy and independent life, and though wretched, they are courageous: when fighting, the quivering of their members express their fury, and they yell with such a rage, that they fall down and roll upon the earth with horrid contortions. Sullen, restless, changing, free from any decency, rules, restraints, superiority of rank, they do not acknowledge any other distinction among them, except that which results from valor and strength; their senses are very accurate; their skill remarkable: drunkenness, lust, wars—such are their ruling passions.* Those who inhabit New Caledonia and the austral cape of Van Diemen's Land, are both more courageous and wicked, than those who live in New Guinea, on account of the climate being colder; moreover, they are cannibals; although they seem to be more skilful and active than Hottentots, they do not display more industry; their hair is very woolly, still it is not so knotty as Hottentot's; they powder it with a reddish

* Turnbull's *Voyage*, p. 42—52.

clay or burnt oyster shells. Some of these tribes are to be found with Malays, in several Islands of the Indian Archipelago, but the latter look upon them as belonging to a very inferior race: that shows how far nature has placed them beneath the European race, since the most uncivilized Indians excel them. In the most central mountains of the Indian Archipelago, travellers have found negroes belonging to the race of Papous, who seem to be the most ancient inhabitants of the Islands conquered by the Malays, who rule over them. Even on the opposite coast of the Peninsula of Malacca, in the dominions of the Rajah of Queda, as well as in Penang, Pera, and in the kingdom of Siam, are to be seen unhappy remains of those tribes of Negroes without laws, government or religion: living in a state of barbarism, abused every where as outcasts from the world.*

The proof that Hottentots differ from other races in most of the parts of their body, is, that they recognise at a single glance if the steps impressed upon the sand belong to Hottentots, or other people, between which they remark a great difference.† Connexions between Europeans and women of New Holland are very seldom fruit-

*It is every where the same race, same manners and habits, although we find different dialects, or languages, and customs peculiar to some tribes—they lead a strolling life. Such are still the nations of the Archipelago of Papous, (also those of New Ireland, New Britain, Solomon's Islands, and some others in the vicinity, whose heads are covered with a black wool instead of hair), for the differences are only those which can be attributed to a diversity of climate, soil and food; but Papous' Islands, being more abundant, especially in vegetables, than New Holland, the inhabitants are handsomer.

†The *African's* manner of walking is very different from that of the Europeans, and very much resembles that of the *Ape*. This no doubt proceeds from the bones of the legs and thighs being gibbous; from the flatness of the feet: from the height of the calves of the legs, and from the smallness of the Gastrocnemii muscles. These circumstances, together with the forward position of the head upon the spine, oblige them, when they walk, to put themselves into such an attitude as will best preserve their balance.

ful. These savages prefer their miserable, precarious, but independent life, to the advantages of civilization, even when they have enjoyed it, which is common to every uncivilized people.

We do not possess any particular information about a *red nation* inhabiting the interior of Africa, and from which sprung, as it is believed, the ancient Guanches, those happy inhabitants of the Canary Islands, before they were conquered. In fact, the Guanches did not belong to the negro race, as it is evident from their mummies.

NATURAL HISTORY OF THE NEGRO SPECIES PARTICULARLY.

In whatever light we consider Negroes, we cannot deny that they present characteristics of a race distinct from the white. This truth, grounded upon incontestable facts of anatomy, is universally acknowledged. Now, in natural history, that which distinguishes a *species* from a *race*, is the permanency of characteristic features,* notwithstanding contrary influences of climate, food, or other external agents: whereas, *races* are but varied modifications of a sole and primordial *species*.

All the facts which have been collected, concur to prove how constant and indelible are the natural and moral characteristics of negroes in every climate, notwithstanding a diversity of circumstances. In natural history, it is then impossible to deny that they form not only a *race*, but truly a *species*, distinct from all other races of men known on the globe.

From the most ancient times, it has been generally admitted that the black color of negroes was the effect of light, or the heat of the Torrid Zone. It has been said that the closer nations were in the vicinity of the equatorial line, the more they became dark. They have represented

* It is not useless to demonstrate, that in old times, negroes were exactly shaped as they are now. From ancient sculptures, in Caylus, *Recueil d'Antiquités Etrusques, Egyptiennes, Grecques, Romaines et Gauloises, (Supplement*, tom. 7, Paris, 1767, in 4to. Planche 81, nos. 3 et 4.) see the picture of a negro boy very well shaped, (*Description*, p. 285.) His face is well characterized, and even the strong contraction of his hip, is faithfully represented.

Germans more colored than Swedes and Danes; Frenchmen darker than Germans or Englishmen; Italians and Spaniards more swarthy than Frenchmen; the inhabitants of Morocco more so than Spaniards; finally, Moors and Abyssinians, presenting shades of brown color, which place them next to the black color of the inhabitants of Guinea.*

However conclusive this observation may appear, it is not certainly sufficient, and others contradict it. This gradation of colors is also remarked among other nations in quite a different order; for, according to the explanation given above, all nations of the Torrid Zone should be *black;* those of temperate zones of a *more or less dark color*, and those of cold zones *very white.* This is not the case. Indeed, nations found in the vicinity of the Arctic pole, such as Laplanders, Samoyedes, Esquimaux, Greenlanders, Tschutchis, &c. are *very tawny;* whereas, those nearer the tropics, as Englishmen, Frenchmen, Italians, &c. are *more white.* Moreover, all men have not the same color under the same parallel, and the same degree of heat. For instance, Norwegians and Icelanders are *very white;* on the contrary, Labradorians, Irokois of America, Tartars Kirguis, Baschkirs, Buriats, and Kamtschatdales, are *darker* In the neighborhood of the white Circassian and beautiful Mingrelian women, are to be seen *brown* and ugly Calmucs and Tartars Naujiks, with a *dark* skin. The Japanese are *darker* than Spaniards, although the countries they both live in are situated under the same latitude, and the temperature nearly the same. Although it is perhaps as cold towards the Straits of Magellan as the Baltic, Patagonians are not *as white* as Danes. At Van Diemen's Land, towards the south cape of New Holland, we find men *as*

*Spaniards, born at Chili, from European parents, remain white, and are even more so than in Europe; on the contrary, the natives of Chili are rather copper-colored than olive-colored like Mulattos, (Frezier, *Voyage*, p. 63.) Negroes remain black, if they do not mix. (*Ibid.*) But at Brazil, and in European colonies, they are of a sallowish yellow complexion. (*Ibid.*)

dark as Hottentots, yet the climate is at least as *cold* as in England. New-Zealand, placed under the same south latitude, is inhabited by very *tawny* nations; and yet inhabitants of islands are generally not *so dark* as those of great continents.* Inhabitants of upper Asia, situated under the same parallel as Europeans, and exposed to the same temperature, are *much darker*. If the shades of the color of the skin were caused by the heat of the climate, why should we see inhabitants of Sunda Islands, Malays, Maldiveans, Moluccans, in short, those of Guinea, and so many other nations of the Torrid Zone, *much less dark* than negroes? Yet, Negroes are to be found out of the Torrid Zone; such are Hottentots of the Cape of Good Hope: how could we meet at Madagascar, an *olive colored* race and a *black* one? how could *white nations*, according to travellers, be found in the heart of Africa, surrounded by a *black* population?† Why, in the very same country, inhabited by *negroes*, and under the same degree of heat, should some remain *white* or only *olive colored*? If climate blackens the negro, why does it not render also monkeys, quadrupeds, birds, &c. &c. of a black color?— Why should the same temperature color so differently men living under the same parallel on the earth?

Still more: amidst our own population, and in the same family, we see brown and light colored persons, some with a fair skin, others of a darker color, although living

* 2d *Voyage* de Cook et Forster, *Observations*, vol. 5, p. 234, traduction Française.

† Buffon, *Supplément*, in 12mo. vol. 8, p. 271, maintains with Bruce, Voyage, vol. 5, p. 115, that white nations are to be found in the heart of Africa: under the equator, according to Demanet and Adanson. The different shades among black nations are very far from being in proportion to their remoteness from the Equator, (Halle, *Encyclop. méthod.*, vol. 1, p. 312.) Arabians are of a brown olive color: Cabyles, inhabiting the mountains of Atlas and Fez are white. Those inhabiting Mount Auress, in the kingdom of Alger, are white, or red haired, so that Shaw believed they were the descendants of Vandals of old.—(See also Bruns, *Afrika*, vol. 2, p. 119, and Poiret, *Voyage en Barb.* vol. 1, p. 31.)

together in the same manner, and even under the same roof. Negroes born in European and American Colonies, do not lose their black color. Dutch settlers at the Cape of Good Hope, who live nearly after the Hottentot fashion, but without ever intermarrying with the natives, have retained their original *white* color for two centuries without any alteration.* Lord Kaimes (Sketches on Man) says: The *Moors* in Hindostan retain their natural color, though transplanted there more than three centuries ago; and the *Mogul family* continue white like their ancestors the Tartars, though they have reigned in Hindostan above four centuries. The *Southern Chinese* are *white*, though in the neighborhood of the Torrid Zone, and women of fashion in the Island of Otaheite who cover themselves from the sun, have the European complexion. Some authors have stated that the Portuguese inhabiting the vicinity of Gambia, and the Cape Verde Islands, from the fifteenth century down to the present time, had become black; the cause of such a change in the color must be attributed only to the connexions of those Europeans with the natives. It is known that almost all Portuguese women die in Guinea, owing to the excessive heat which causes a very dangerous hemorrhage. Miscarriages frequently follow their pregnancies, or their delivery is accompanied with fatal uterine hemorrhagies. The Portuguese have then been unable to propagate in that climate, except by marrying with native females. Such is the cause why they are nearly black.

Black children when first born, are of a reddish, or rather of a yellowish color. Some parts of their body only, as the circles round the nails of the hands and toes, and organs of generation have a brownish hue; a week after, they become by degrees *perfectly black*, either in a *cold or*

* Ovington, *Voyage*, vol. 2, p. 196; Marsden, *Sumatra*, traduction Fran aise. vol. 1, p. 80; Pechlin, *Æthiop.*; Cook *Voy. Austr.* vol. 2, p. 245 et 325; Ilugues, *Barbad.* p. 14; Cœrdenus, *Voy.*, vol. 2, p. 262; *Hist. Academ.*, 1724, p. 18, maintain that whites never become completely black under the Tropics.

a warm climate, either exposed to the light, or *kept in a dark place;* why do they not remain *white* in *cold* countries, and when kept *from the light?* If the blackness of their skin was produced by a cause entirely occasional and external, why should it be hereditary in all countries, and the same in all generations? The reason why all children both of blacks and whites, and of every intermediate shade are all born of a ruddy color, is owing to the cuticle and *rete mucosum,* being so exceedingly thin and transparent: the latter not having yet acquired any color, shows through it the color of the *cutis vera,* or true skin, which is an integument very full of blood vessels, and therefore nearly of the color of blood itself. The cuticle and *rete mucosum* grow gradually thicker and less transparent; and in Negroes the latter grows gradually darker colored and harder; but the former preserves its transparency in the face through life, which is evinced in white people, by the redness of the cheeks, and by blushing; and in negroes by the superior blackness of the face, the dark *rete muscosum* appearing more clearly through it there than in any other part. In negroes this black color is not confined to their skin. Anatomists of old have observed, and Doctor Virey has seen it himself, that the blood of that species of men *is darker* than that of white men; and their muscles and flesh of a red colour approaching to the brown. The brain, which in white men is gray or ash-colored, on its exterior or cortical part, is especially black in Negroes.* Their *medulla oblongata* presents a yellow gray color, and the striated bodies have a brown hue.†—Their bile is also of a darker shade than in whites; the Negro, therefore, is not only black on his exterior, but is so in the inward parts of his body, even the most interior.

A still better proof of this, is that his conformation differs from ours by essential characteristics. Not mentioning the crisped and woolly hair of negroes, nor giving in de-

* Meckel, *Mem. Acad. de Berlin,* vol. 13, p. 69, an. 1767.
† *Ibid,* p. 70.

tail a full account of all that distinguishes their physiognomy from ours, such as round eyes, a rounded and depressed forehead, a flat nose, thick lips, a luxuriant mouth, an awkward gait, flexed legs; their interior especially presents striking singularities. Sœmmering and Ebel, learned German anatomists, have proved that the brain of the negro was comparatively narrower than that of the white, and the nerves on the base of the brain, larger in the former than in the latter. Several other observers have remarked that in proportion as the face of the negro protruded, his skull lessened. This gives a difference of a ninth more between the capacity of the head of a white, and that of a negro. Palissot de Beauvois who travelled in Africa, and Dr. Virey, when they came to compare the quantity of liquids which the skulls of whites and blacks could contain, have observed in the latter as much as nine ounces less than in European skulls.

The skull of a negro is thick, and its sutures very closely united. It resists blows better than that of Europeans; but the hemispheres and cerebral circumvolutions of the brain, are not so voluminous, numerous, and deep, as in the white man. They have great "*Tubercula Quadrigemina*," and a small round protuberance. The hinder part of the brain is proportionately very great; the occipital hole has a large opening; the *medulla oblongata* is large; their propensity to sensations and nervous excitements, is excessive. All these signs indicate a greater animal disposition than in the white.

Herodotus had already said, that the skulls of Ethiopians were harder than those of Persians, and the cause of such a difference in the latter was attributed to the custom of wearing always on their heads a mitre, "*cindaris;*" while, on the contrary, the rays of the sun acting on the uncovered heads of the Ethiopians had hardened their bones. It is notorious that all the bones of negroes are more compact, and contain more "phosphate of lime;" they are also whiter than those of the Caucasian race. Fernandez Oviedo relates, that skulls of Caribbeans compared with those

of Spaniards, present the same distinction. All nations, whose skulls are as hard as ivory, have very little intellect; undoubtedly, because the ossification is completed too soon, and prevents the perfect development of the brain. Hardness of bone, of other textures, and of the cerebral capacity, generally betray a poor intellect, congenial to that of brutes, which arrive sooner at puberty.

Very important reflections arise from these remarks on the proportions between the skull and face of the negro, and the comparative volume of his brain and nerves. Indeed, the more an organ extends, the more powerful and active it becomes; in like manner, the more it contracts, the more it loses its activity and power. Hence it follows, that if the brain contracts, and the nerves emerging from it expand, the negro will be less inclined to think, than to abandon himself to sensual pleasures, whilst the reverse will be remarked in the white. The senses of taste and smelling of the negro, having more extension than those of the white, they will have more influence upon his moral qualities, than they have upon ours. The negro will be more inclined to the pleasures of the body, we, to those of the mind. In our white species, the forehead is projecting, and the mouth retreating, as if we were rather designed to think than to eat; in the negro species, the forehead is retreating, and the mouth projecting, as if he were made rather to eat than to think. Such a particularity is much more remarkable in inferior animals; their snout is protruding, as if about to reach the food; their mouth becomes wider, as if they were born for gluttony alone; the size of their brain becomes smaller, and is placed backwards; the faculty of thinking is but secondary. We may remark that persons given up to the pleasures of the table, those great eaters, intemperate epicures, who seem to live only to eat, have a stupid look; they know of nothing but good eating; always digesting, they become incapable of thinking. The elder Cato said: "what good can we expect from a man who is but a belly from his mouth downwards"—it is certain that the power of thinking is weakened in

proportion as the power of nutrition is stronger; thus, all men of genius have but a poor digestion.

The members and senses likewise become more perfect externally, at the expense of the mind. It seems as if the brain of the negro had been almost absorbed by his nerves, so much do his senses possess activity, and his fibres mobility. He lives only by sensations. Every one knows that they have a piercing sight, an acute smell,* very delicate ears for music; a sensual taste, and that almost all of them are gluttons. They feel keenly the power of love; in short, they are superior to all other men in agility, dexterity, imitation, as respects the body. They excel particularly in dancing, fencing, swimming and horsemanship. Their feats of agility are surprising. They climb, vault on a rope with wonderful facility, equalled only by monkeys, their countrymen, and perhaps, their eldest brothers in the rank of nature. When dancing, negresses set in motion, at the same time, every part of their body—they are indefatigable in it.

Negroes could distinguish a man, or a ship at sea, at such a distance that Europeans could hardly distinguish them with a spy-glass. They smell a snake at a great distance, and often follow animals by the track; they hear the least noise, and run-away slaves can smell and hear white men pursuing them. As they feel much, so they think little;—they live only by impressions. The fear of the most cruel punishments, even of death, cannot deter them from abandoning themselves to the impetuosity of their passions. To spend a few moments with the object of their love, has induced many to expose their lives to great dangers. The sound of a tam-tam, or any rough music, delights them. Some words, without connexion, which they sing with a monotonous tone, and repeat again and again, amuse them for whole days together. Such songs, if they can be called so, prevent their being tired; their rhythm assua-

* I. Dan. Metzger. *Die. Physiolog.* &c.

ges their labors, and gives them strength anew.* A moment of pleasure to them makes up for a whole year of pain.—Abandoned to the affections of the present, they care not for the past or the future, so, their sorrows are not lasting they become reconciled with their misery, and believe it tolerable, when they can enjoy a moment of pleasure.—As they follow rather the impulses of their senses and impressions, than the dictates of reason, they are excessive in every thing: *lambs* when governed, *tigers* when they have the power. Their minds, according to the expression of Montaigne, are running from the cellar to the garret, (going from one extremity to another.) Disposed to lay down their lives for those they love, (and many have done so for their masters) they are capable, when excited by revenge, of butchering their best beloved, disemboweling their wives, and crushing their infants with stones. Nothing can be more terrible than their despair; nothing more sublime than their devotion. Such excesses are the more transient, in proportion to their impetuosity. Hence results in negroes the rapid change of sensations, their violence opposes their duration. For such men, necessity is the only possible restraint—force, the only law: so decreed by their constitution and climate.

If we find fewer *moral relations* among negroes, such as arise from the mind, thought, knowledge, religious and political opinions; in return, they have more *natural relations;* their affections are more readily communicated; they are more easily impressed by the same feelings, more subject to emotions; they share in a moment the feelings of their black fellow-men, and take instantly their part. What-

* In the month of March, 1835, a fire took place in Savannah, Ga. (every one knows that in Savannah, a squad of negroes is attached to each engine)—the blacks to keep up their spirits, began to sing, and for nearly four hours, during which the fire raged with fury, they repeated this childish burden, "*O, jolly pump go well—O. jolly pump go well, &c.*" At each "*go well,*" there was such a pull, as to satisfy the by-standers, that the poor fellows had not lost any of their vigor. The writer of this book witnessed the fact himself.

ever *impresses* their *senses*, has a power upon them: whilst that which *strikes* their *reason*, will find them indifferent.

As pusillanimity results from such a constitution, it was in the nature of the negro to be more timorous. A narrow mind is the source of knavery, lies, and treachery: all vices common to negroes and weak intellects. As they cannot act openly by force, they make themselves amends by dark machinations and plots. They rob, because they are not permitted to possess much. They are envious, jealous, proud, cringing in adversity, insolent in prosperity. They are fond of vain show, spending money, gaming, good eating, gaudy dresses, and when fortune has emancipated them, they carry on luxury, even to extravagance. Such vices are common to almost all southern and weak-minded nations, and the best testimony of it, is the superstition to which Africans are subjected: the fact is, they have no sort of religion, except a puerile fear of *evil spirits*, sorcerers and conjurors; they foolishly worship Marmosets called "Fetichs," gris-gris, or some other animals, as snakes, crocodiles, lizards, birds, &c. Several tribes of negroes practice circumcision, which has been taught to them by Arabians, and fancy they are of the Mahometan religion, whilst they do not even understand it. For a bottle of brandy, an inhabitant of Senegal will be of any religion whatever; and, the day after he will change it for the same reward, he does not know a better argument. A negro is not to be persuaded by what does not strike him immediately; he will repeat whatever you please: his mind is of too narrow compass to think of the future, or too lazy to have a care for it.

This natural indifference is also a consequence of the constitution of the negro; for, although the same is remarked among nations but little civilized, it is more striking in the former. In fact, civilization exciting our wishes, and multiplying our wants, inspires us with a perpetual restlessness, and that burning ambition which prompts us to surpass each other, and makes us discontented with our present fate. The savage, on the contrary, desires very little, and confines his wants to necessaries. The African

carries still to a further extent his apathy and carelessness for the future. There are always musicians on board Guinea-men, which transport slaves, to reconcile their minds with their wretchedness. Now, let a European only think how much music could please him, were he chained down in the hold, abused, badly fed, and destined to spend all his life in servitude and misery. Moreover, very often negroes carried in slavery, are fully convinced that they will be devoured by the white men, and still they submit themselves to their fate: for them, *to-day* has no *to-morrow*, and, provided, they are not driven to a state of despair, they bear up well under the burden of their miseries.—Happy indifference, by which unfortunate men are made insensible to the sad reflections on their misfortunes;—in like manner, the poor white people forget their unfortunate condition, when they can get wine, brandy, or food; whereas, rich and mighty men must conjure up their fortitude and courage, to contest with adversity.

In our time, the question about the degree of intellect among negroes, has given rise to great controversy; we believe that some authors, according to the system they have embraced, have over-rated or depreciated it too much: in order to discover the truth, in such a matter, let us separate that question from any reference to the servitude or liberty of negroes.

The friends of negroes have endeavored to extol their genius. They maintain that the reach of their mind is equal to that of the whites, but that want of education, and the state of degradation in which they live, prevent them, as a matter of course, from displaying their intellect. They say, "*admit young negroes into our Colleges, give them all the advantages that fortune and a liberal education secure to our children, and then decide.*" In the mean time several authors have collected instances of negroes, who possessed a natural talent for poetry, philosophy, music, and who had more or less disposition for the fine arts. Blumenbach assures, that he saw Latin and

English lines composed by negroes, and which many European learned men might have been proud to have written.*

Brissot saw, in North America, free negroes engaged successfully in professions which require intellect and knowledge, as medicine, &c.; a black man could instantly make wonderful calculations. The eminent Bishop Gregoire composed a treatise on the literature of negroes,† and amidst numerous proofs given by him of their proficiencies in every branch of learning, he mentions several negro women; among them, we remark especially, Phillis Whately, who was brought from Africa to America, and then to England, when she was seven years old: she learned very soon the English and Latin languages: at the age of nineteen, she published a collection of English poetry, very much esteemed. Doctor Battie‡ believes the negro not inferior to the white man in any thing: so does Clarkson. Wadstroem, a Swede, who observed negroes on the Coast of Africa, admitted they were capable of superintending manufactures of indigo, salt, soap, iron, &c. &c. Doctor Trotter says that their social virtues are, at least, equal to ours.

On the other hand, Thomas Jefferson, in his Notes on Virginia, says: is the difference in the color between the black and the white of no importance? Is it not the foundation of a greater or lesser share of beauty in the two races? Are not the fine mixtures of red and white, the expressions of every passion, by greater or less suffusions of color in the one, preferable to the eternal monotony which reigns in the countenances, that immovable veil of black, which covers all the emotions of the other race? Add to these, flowing hair, a more elegant symmetry of form, their own judgment in favor of the whites, declared by their preference of them, as uniformly as in the preference of the Orang-Outang for the black women

* *Magaz. fur Physik. und Nat. Hist.* Gotha, vol. 4, Band 3, p. 5 and *Gœting Magaz.* l. 4, p. 421.

† *Trait sur la Littérature des Nègres.* Paris, 1808, in 8vo.

‡ *Essay on Truth, &c*

over those of his own species. The circumstance of superior beauty, is thought worthy of attention in the propagation of our horses, dogs, and other domestic animals; why not in that of man? Besides those of color, figure, and hair, there are other physical distinctions, proving a difference of race. They have less hair on the face and body. They secrete less by the kidneys, and more by the glands of the skin, which gives them a very strong and disagreeable odor. This greater degree of transpiration renders them more tolerant of heat, and less of cold than the whites. Perhaps too, a difference of structure in the pulmonary apparatus, which a late ingenious experimentalist (Crawford) has discovered to be the principal regulator of animal heat, may have disabled them from extricating in the act of inspiration, so much of the fluid from the outer air, or obliged them in exspiration, to part with more of it. They seem to require less sleep. A black, after hard labor through the day, will be induced by the lightest amusements, to sit up till midnight, or later, though knowing he must be out with the first dawn of the morning. They are at least as brave, and more adventuresome. But this perhaps proceeds from a want of forethought, which prevents their seeing a danger till it be present. When present, they do not go through it with more coolness or steadiness than the whites. They are more ardent after their female: but love seems with them to be more an eager desire, that a tender delicate mixture of sentiment and sensation. Their griefs are transient.—Those numberless afflictions, which render it doubtful, whether Heaven has given life to us in mercy or in wrath, are less felt, and sooner forgotten with them. In general, their existence appears to participate more of sensation than reflection. To this must be ascribed their disposition to sleep, when abstracted from their divertions, and unemployed in labors. An animal whose body is at rest, and who does not reflect, must be disposed to sleep, of course. Comparing them by their faculties of memory, reason, imagination, it appears to me, that in memory they are equal to the whites; in reason much inferior, as I think

one could scarcely be found capable of tracing and comprehending the investigations of Euclid; and that in imagination, they are dull, tasteless, and anomalous. It would be unfair to follow them to Africa for this investigation. We will consider them here, on the same stage with the whites, and where the facts are not apocryphal,on which a judgment is to be formed. It will be right to make great allowances for the difference of condition, of education, of conversation, of the sphere in which they move. Many millions of them have been brought to, and born in America. Most of them indeed, have been confined to tillage, to their own homes, and to their own society: yet, many of them have been so situated, that they have availed themselves of the conversations of their masters; many have been brought up to handicraft arts, and from that circumstance have always been associated with the whites. Some have been liberally educated, and all have lived in countries where the arts and sciences are cultivated to a considerable degree, and have had before their eyes samples of the best works from abroad. The Indians, with no advantages of the kind, will often carve figures on their pipes. not destitute of design and merit. They will crayon out an animal, a plant, or a country, so as to prove the existence of a germ in their minds, which only wants cultivation.—They astonish you with strokes of the most sublime oratory; such as prove their reason and sentiment strong, their imagination glowing and elevated. But never yet could I find that a black has uttered a thought above the level of plain narration; never see even an elementary trial of painting or sculpture. In music they are more generally gifted than the whites, with accurate ears for tune and time, and they have been found capable of imagining a small catch;* whether they will be equal to the composition of a more extensive run of melody, or of a complicated harmony, is yet to be proved. Misery is often the parent of the most affecting touches in poetry—among the

* The instrument proper to them is the *Benjar*, which they brought hither from Africa, and which is the original of the guitar, its chords being precisely the four lower chords of the guitar.

blacks there is misery enough, God knows, but no poetry. Love is the peculiar œstrum of the poet. Their love is ardent, but it kindles the senses only, not the imagination. Religion indeed has produced a Phyllis Whately, but it could not produce a poet. The compositions published under her name, are below the dignity of criticism.

Although it appears unjust in some respects to trace out the limits of the mind, yet, it is the duty of a naturalist to examine thoroughly, so important a question. Hume,* Meiners, Sœmmering, and many others have maintained that the negro race was very inferior to the white, as to the mind. Their opinions agree with the observations of the distinguished anatomists Cuvier, Gall, Spurzheim, and Dr. Virey, since the cerebral capacity of all negroes who have been examined is generally smaller than that of whites.—Blumenbach remarked that the skulls of Calmucs, or the Mongrul race, and of Americans, (although smaller than Europeans',†) were still larger than those of Africans.‡ But independently of this fact so well proved, and the stamp of which is apparent on the depressed forehead of the negro, let us consult the history of this species on the whole earth.

What kind of religious ideas has he been able to form by himself on the nature of things? This question is the surest way to appreciate his intellectual capacity: we see him kneeling before roughly carved idols, worshiping a snake, a stone, a shell-fish, a feather, &c. without being able to reach even to the theological ideas of the Egyptians of old, or of other nations who worshiped animals, as a symbol of God.

In political institutions, negroes have been unable to invent any thing above the family government, and the absolute power; is there here any kind of combination?

*_Essays_, xxi. p. 222, note m.

†See his _Decad. Cranior. divers. gentium._

‡ Le Chevalier de Chastelux in his "_Voyage en Amérique_," and also Thos. Jefferson's _Notes on the State of Virginia_, London, 1787, p. 270, think negroes are very inferior to our species.

In reference to social industry, they never made by themselves any conquest. Did they ever build great monuments, large cities, as the Egyptians did, even to shelter themselves from the heat? Are they protected from the sun by light tissues, as the Indians? No huts, or the shade of palmetto trees are sufficient for them. Can they beguile by arts or inventions, the tedious hours they spend in laziness on so rich a soil? No, they do not even possess the ingenious game of chess invented by the Indians, or those beautiful tales produced by the fruitful and lively imagination of the Arabians. Negroes living in the vicinity of Moors and Abyssinians, nations whose primitive race was white, are despised by them as stupid and incapable. How often are they deceived in commercial exchanges? They are oppressed, subdued in the very presence of their own countrymen, who have not sense enough to unite in strong bodies to resist and to form regular armies. They have thus been always conquered by Moors, and obliged to give way to them. They know of no other fabrication of arms but the "*zagaies*" and arrows, poor weapons to oppose to the sword, cannon and powder.

In their languages, so limited and abounding in monosyllables, terms are wanting to express abstractions; they cannot conceive any thing but what is material and visible; so, they do not *pry* into the *future*, and *forget* very soon the *past*. No historical records are to be found among them. They do not even possess hieroglyphics: the alphabet has been taught to many of them, and yet their languages hardly present any grammatical combinations.

Their music has no harmony, though they appreciate and feel it; it consists only in a few loud intonations, and cannot form a train of melodious modulations. Their senses are perfect, yet they want the attention by which they are displayed, and that kind of reflection by which we are induced to put objects into comparison, in order to establish relations between them, and to observe their proportions.

As long as negroes will not become civilized, by their own exertions, as did the white race, some private examples of remarkable intellect among them, (such are men-

tioned by authors,) will prove only exceptions. *Time* and *space* have not been wanting to the African, yet he remains in a stupid and brutish state; whilst the other nations on earth have approached more or less to social perfection. No political or moral cause of the same nature to that which bends the minds of the Chinese, can prevent the improvement of the negro in Africa. This climate has assisted the extension of the intellect among the Egyptians of old: we must then conclude, that the constant inferiority of the minds of negroes, results only from their conformation; for, in the Islands of the South Sea, where they are to be found mixed with the uncivilized race of Malays, they stand inferior, although they have not been conquered by them.*

Authors who pretend to explain this inferiority, by stating that a degeneration of the human species in Africa, is caused by the heat, and an unwholesome food, may go and see very robust and healthy negroes, either in Africa, in Colonies, or elsewhere, and never will they find in them a larger brain, or greater intellectual faculties.

Every thing serves to prove that negroes form, not only a *race*, but undoubtedly a *distinct species*, from the beginning of the world, as we see other species among other living beings. Some negroes have been brought up with care and attention, have received in schools and colleges the same education given to white children, and yet they have been unable to reach the same degree of intellect: besides, and we must acknowledge this fact, man governs over all animals by his understanding, and not by the mere strength of his body.† The state of civilization in our days, proves evidently that the most learned and industrious nations, every thing being equal, predominate over all other nations of the globe—that science and know-

* See Forster, *Observ. sur l'espèce humaine*, Voyages de Cook.

† The proof of it is in negroes having never tamed elephants, as Indians and Asiatic nations do. Negroes have never tamed the Elephant in Africa, although he is smaller and more timid than in Asia.

ledge have given to the white race, more power and empire than to any other race, on account of their intellect and industry.

Negroes are exceedingly simple. As we have said, no laws nor fixed governments are to be found among them; every one lives as he pleases, and he who apparently displays more intellect, or is richer, becomes judge of every quarrel; he is often made a king; but his royalty is a mere shadow; for, although he may sometimes oppress, enslave, sell and kill his subjects, yet the poor fellows have no kind of loyalty towards him; they only obey through fear, and as they do not compose a state, so the mutual obligations between them are reduced almost to nothing: being very vain, they like to be distinguished by ornaments; they have created ranks among themselves; they are exceedingly fond of feasts and ceremonies, and wish to appear with magnificence; zealous of distinctions, and overjoyed when they can attract the notice of the multitude. It is generally the mark of minds which have no other merit than that which arises from riches and power. Their petty wars consists only in fighting with cudgels, pikes and arrows, and often a campaign begins in the morning and terminates in the evening by peace.

Negroes are fond of military display; but, if it is necessary to come to blows, they prove themselves the greatest cowards, unless they are driven to a state of despair, or rendered mad by revenge; in such a case they prefer to be cut to pieces, rather than to give way; they carry ferocity to an extent unknown in our mild climates; happily the heat of their passion subsides very soon. Conquests are of very little importance to them, because the conqueror is as simple and ignorant as the conquered, both living in the same state of stupidity as before.

A negro, who had been a factor in the negro trade during his youth, went to Portugal when he became older. "What he saw, what he heard, says Raynal, inflamed his imagination, and he learned that often a great reputation is acquired by being the author of great misfortunes. When he returned to Africa, he felt a degration in being obliged

to obey men very inferior to him in intellect. With a great deal of intrigue, he became a chieftain of the *Achanese*, and succeeded in exciting them against the neighboring tribes. Nothing could withstand his valor, and he ruled over more than one hundred leagues of coasting countries of which Annamaboe was the centre. He died, and nobody dared to succeed him; his power being broken, every thing returned to its former place."*

The nations of the coasts of Africa, who trade in slaves, live under several kinds of governments, either an absolute power, or a sort of aristocracy. The kingdom of *Ashantee*, at the north of Gold Coast, is governed by a ferocious aristocracy, and the king is often obliged to yield to the nobles. The capital city in which he reigns with a savage magnificence, numbers more than one hundred thousand inhabitants.† Among *Fantees*, another aristocratic and very populous tribe, on the borders of the Zaire, examples of the greatest ferocity are to be found coupled with horrid superstitions; they impale human victims, even women. Individuals of both sexes are butchered, particularly at the death of nobles, to propitiate the Gods.‡

It is then certain that negroes cannot be civilized by themselves.§ Chiefs have an unlimited power over their lives, but condemnations to death, in criminal cases, are generally commuted for servitude, on account of the profit

* *Hist. Philos. des deux Indes*, l. xi.

† Bowdich, *Embassy to the Kingdom of Ashantee*. London, 1819, in 4to.

‡ Capt. John Adam, *Remarks from Cape Palmas to the River Congo*. London, 1823, in 8vo.

§ " It is indisputable that the declaration of freedom to the slave population in Hayti, was the ruin of the country, and has not been attended with those benefits which the sanguine philanthropists of Europe anticipated. The inhabitants have neither advanced in moral improvement, nor are their civil rights more respected; their condition is not changed for the better. They are not slaves, it is true; but they are suffering under greater deprivations than can well be imagined;

made by selling slaves to Europeans*. If the imperfections of negroes prevent the establishment of a lasting despotism among them, as among Indians, it is another gift which Providence in its kindness has granted them, since science and great intelligence among other men, are so often employed to create tyrannical institutions, and to weave a net of multiplied laws, to entangle nations with more cunning.

Negroes cannot be managed, except by captivating *their senses* with pleasures, or striking *their minds* with fear. They work only through necessity, or when compelled by force†. Satisfied with little, their industry is limited,

whilst slaves have nothing to apprehend, for they are clothed, fed, and receive every medical aid during sickness. The *free laborer* in Hayti, from innate indolence, and from his state of ignorance, obtains barely enough for his subsistence. He cares not for clothing, and as to aid when indisposed, he cannot obtain it. Thus, he is left to pursue a course, that sinks him to a level with the brute creation, and the reasoning faculties of the one, are almost inferior to the instinct of the other."—(James Franklin—*Present State of Hayti (St. Domingo)* p. 360, ch. xi. London, 1828.)

* *Edward's History of the West Indies*, vol. 2.

† It has been commonly asserted by the friends of Hayti, and I believe generally credited in Europe, that it preserves its agricultural pre-eminence solely by *free labor*. Now I think I shall be able to prove to a demonstration that this is not the case, and that it is too evident, from every document which has yet appeared on the subject, that agriculture has been long on the wane, and has sunk to the lowest possible ebb in every district of the republic, &c. I shall also be able to show that Hayti presents no instance in which the cultivation of the soil is successfully carried on, without the application of *force* to constrain the laborer. On the estates of every individual connected with the government, all the laborers employed work under the superintendance of a military police, and it is on these properties alone that any thing resembling successful agriculture, appears in Hayti. I am aware that this will excite the astonishment of persons who have been accustomed to think otherwise; but I shall state facts which cannot be controverted, even by President Boyer himself—nay, I shall produce circumstances which I have seen with the utmost surprise upon his own estate; circumstances which must show his warmest advocates that all his boasted productions have not been obtained without the application of that

and their genius paralyzed, because they are not tempted by any thing but what satisfies their sensuality, or their natural desires. Their character being more indolent than active, they seem to be more fitted *to be ruled, than to govern,* in other words they *were rather born for submission, than dominion.* Moreover it is very seldom they know how to command; for it has been observed, that when they have power, they are capricious tyrants. This last character does not apply only to negroes; experience has taught us that the most *tractable slaves,* become always in every country the *worst masters,* because they wish to be indemnified in some measure for what they have suffered, by inflicting pain on others. It has been said of Caligula, a Roman Emperor, that he had been the best of servants, and the most cruel ruler.

system, against which they so loudly exclaim: viz: *the* FREE LABORERS *working under the terror of the bayonet and sabre!*

The present condition of Hayti, arising from the events which have taken place, should render us exceedingly cautious how we plunge our own colonies into the same misery and calamity; by conferring on a rude and untaught people, without qualification, or without the least restraint, an uncontrollable command over themselves. However acutely we may feel for the miseries to which the West Indian slave was at one period subjected, yet I cannot conceive it possible that any one is so destitute of correct information on the subject, as not to know, that at this moment the slave is in a condition far more happy, that he possesses infinitely greater comforts and enjoyments, than any class of laborers in Hayti, and that, from the judicious measures which have been already adopted by the colonial legislatures, and from others which are in contemplation, for improving the condition of the slaves, it is rational to conclude that before long, slavery will be only considered as a name, and that were it to receive any other designation, it would furnish no peg on which the European philanthropist might hang his declamations against slavery.—(James Franklin: *Present State of Hayti,* (*St. Domingo*) p. 6—9, London, 1828.)

ON THE PECULIAR STRUCTURE OF THE NEGRO

COMPARISON BETWEEN THE NEGRO, THE WHITE MAN, AND THE ORANG OUTANG.

We have now considered the negro in his moral relations. If his color does not proceed from the heat and light of his climate, as has been maintained, let us endeavor to ascertain the causes of it.

Doctor Mitchell, of Virginia,* states that the degree of blackness in the negro's skin, corresponds to the degrees of intensity and opacity produced by the heat on its teguments. According to P. Barrère, the extreme heat of the climate thickens and concentrates the bile, which, flowing through the tissues, as in cases of jaundice, renders Southerners dark, tawny and black. This bile, black in negroes, according to Santorini and Springer, gives a yellow tinge to the albugineous coats of the eyes; finally, the "capsules atrabilaires" are larger, and more swollen than in whites. Such an hypothesis has found a defender in Lecat.†

Nevertheless, the same author is far from admitting that climate could entirely change the color of the skin, still less cause the many differences in physiognomies, which distin-

**Philos. Transactions*, not. 474.

† See also Cassini, *Observations sur un blanc devenu noir*, (*Mémoires de l'Académie des Sciences*, 1702, *Hist.* p. 29, and Abraham Baeck in the *Vetenskap*, Acad. Hanlinger, 1748, s. 9.

guish each species of men: it is evident, says he, that heat, climate, and sun cannot alter physiognomies.*

The old opinion that the black color is especially the effect of temperature, and manner of living of negroes, has been adopted by Buffon, Robertson, Paw, Zimmerman &c. &c. from the the ancient philosophers; but some authors, and above all Reynold Foster, who accompanied Cook† in his navigation round the world, have opposed to it strong arguments and facts. Indeed, Moors living from an immemorial time in Africa, have not become black, whilst negroes, whose residence out of Africa and the Tropics, is lost in the darkness of past ages, have not turned white. So Banians and Bramins of India, living in a climate as hot as that of Africa, although tawny, have retained the white constitution, owing to never being connected with negroes by alliances; on the contrary, the Portuguese of Goa and Indies, become darker by intermarrying with them.‡ In every part of America, the aborigines of that new continent are always copper colored. In the Islands of the South Sea, there are men belonging to a tawny, or Malayan race, and negroes. Both perpetuate their races separately.

Blumenbach attributes the cause of the black tinge in negroes, to their humours, containing a great quantity of carbone, secreted with hydrogene, in the tissue of Malpighi. The oxigene of the air combines with hydrogene, and forms a serosity, which is carried away by perspiration, whilst carbone is deposited alone under the derma.||

* *Traité de la couleur de la peau humaine*, Amsterdam, 1765, 10, in 8vo.

† *Remarques à la traduction Allem. de l'Histoire Naturelle de Buffon.*

‡ It is what probably misled the Abbe Dumanet; *Afriq. Franc.* vol. 2. *Dissertation sur les Nègres*, p. 226, where he maintains, against the opinion of Lecat, that heat and light are the only causes of the color in negroes. See also Niebhur, *Voyage en Arabie*, vol. 1, page 558.

||Lord Kaimes, *Sketches on the History of Man*, vol. 1, p. 13.

The opinion of Meckel consists in believing, that the complexion of Negroes, is owing to the black color contained in the cortical part of their brain. According to this anatomist, nerves emerging from their brown "Medulla oblongata," and brain, convey such a black color to all the body, even to the skin.* But what is the origin of the black color of those great nervous centers in negroes?

It is evident that causes attributed to climate, heat and light are not sufficient, since such agents have not the same effects on many other animals which remain white, or of a light color, in Africa.

Yet Wm. Hunter, Stanhope Smith, and Zimmermann, agreeing in opinion with Buffon, maintain that an atmosphere constantly heated, especially with hot winds, as the Samiel, Kampsin, Harmattan, which destroy any kind of humid freshness and herbage, in the deserts of Africa and Australasia, together with a scorching sun, render any vegetable or animal substance dry, crisped and brown, by carrying away the lympha which moistened their organs. On the contrary, cold preventing perspiration, augments the humidity of bodies which serves to render the skin whiter, the hair softer, longer, and of a lighter color; Danes, Germans, Englishmen have light hair; thus, hares, foxes, bears, and birds, at the north, become white during the winter, and colored in summer. Under the foggy climate of some parts of Europe, during the long nights of winter, every thing in nature is faded and withered. The white man becomes leuco phlegmatic, weak and lymphatic. The patient Dutchman at Batavia, has a placid countenance, among ferocious and boisterous Malayans; his pale and light complexion, contrasts with their tawny and olive colored skin, black and hard hair. The former is all *phlegm*, the latter all *bile*.

Hence, we conclude, (those authors would add,) that northern nations of a tall stature, with light smooth hair, and blue eyes, are diametrically different from inhabitants of the Torrid Zone, whose height is short, natural constitution dry and brown, hair crisped, and as black as their skin.

*_Mem Acad. de Berlin_, vol ix, p. 101.

Inhabitants of intermediate countries, will form the middle shade. We see then northerners placed at one extremity, and negroes at the other of the human race.* We will remark, that nations become darker in proportion, as they are more or less in the vicinity of the Equator; their hair is crisped, as if it had been exposed to a fire. We also remark that the wool of sheep in Africa becomes as hard as hair: no wonder if negroes, having always been from their infancy exposed in a state of nakedness, to the rays of a burning sun, and to open air, being very seldom sheltered by huts, have acquired in process of time this dark color.

Ovid, speaking of the fall of Phaëton, says:

"Inde etiam Œthiopes nigrum traxisse colorem
"Creditur."

In the hot and barren soils of Guinea and Ethiopia, we hear of the sun incessantly pouring his scorching rays which blacken and wither (if we may use the expression) men, animals and plants. The hair of the negro is crisped by dessication, his skin covered with an oily black perspiration, which soils the clothes. Dogs, as well as mandrills and baboons, lose their hair; their skin, like the snout of these monkeys, is tawny, or of a purplish color. Cats, oxen and rabbits are black. The sheep lose their soft and white wool, and are covered with brown rough hairs. The feathers of fowls are of a jet black; so at Mozambico, black hens are to be seen, whose flesh is also black; all creatures are tinged with a black color. Herbage, instead of being of the soft and lively green color of our climate, is livid and black. Plants are small, ligneous, crooked and shrunken by dryness; their dark shaded wood becomes hard, viz: *Ebony*, *Aspalathus*, *Sidorexylon*, *Clerodendron*, a kind of negro trees. Tender grass is not to be found, but in its stead hard and solid blades: the fruits, as cocoa nuts, &c. are enveloped in a woody brown covering. Almost all flowers are painted in deep and strong colors,

*Aristot. Lib. 2. and *Meteor*, C. 2, *Comm.* Averroës.

sometimes violet, or of a black red, like dried blood. Even the leaves and stalks are spotted with black, as those of the *Capsicum*, *Cestrum*, *Strychnos*, *Solanum*, *Apocynum*, &c. which denotes them acrid, venemous, stupifying plants; so virulent are their principles, and carried to the last degree of maturity, by the powerful action of the sun and light of the African climate. Indigo and strong tinctures are extracted from several of them, viz: the *nerium asclepias*, and other dangerous "*apocynées*."

Sheep and dogs become brown or black in Africa. Hence results also that disposition to the overflowing of the gall, as in cases of Icteria, (Jaundice); bilious, and especially, yellow fever, or "Icterode Typhus," which afflicts violently the inhabitants of warm climates; yet negroes are not subject to the last disease.

It is impossible to question such facts. The authors, who have employed the most specious arguments on that subject, have represented negroes as dried up and bony, with crisped hair, as if it had been curled by an excess of dryness; finally, as though their constitution was burned and charred by a climate, compared by the same authors to a fiery furnace.* According to ancient records, Troglodites were small black men, withered, half burnt, who abhorring the heat of the sun, buried themselves in caves, to be sheltered from its rays, whilst:

> L'astre poursuivant sa carrière,
> Verse des torrents de lumière
> Sur ses obscurs blasphémateurs.

But such ideas on the state of a climate, in which almost all negroes live, are erroneous. The barren deserts of

*Sir Henry Davy observes that the radiant heat, and the sun's rays are absorbed by the black surfaces, as the skin of the negro (or the *rete mucosum*) which change them in a sensible warmth. Everard Home, *Philos. Trans.*, 1821, part 1, observes that this black *rete muscosum*, serves to keep the *Derma* from too great an action of the sun's rays; as it has been remarked, negroes are not liable as we are to inflammations, called *sun burned*.

Africa are not habitable, and inhabitants are only found in countries fertilized by water, especially along the Senegal, Gambia, Niger, Zaire, and other rivers, or in the vicinity of woods and marshes. We may conceive how great must be the evaporation incessantly caused by the heat of the climate, in low, damp and marshy lands; whilst every elevated country, as those of Karrous, the sandy deserts of Barca, Biledulgerid, &c. are always barren, and unfit to produce any thing.

We cannot admit that negroes of a deeper black, those inhabiting the western coast of Africa, (warmer always than the eastern, on account of the trade winds of the tropics, which crossing the continent from east to west, become warm by passing over heated sands;) the nations of Angola and Benin, owe their black color to extreme dessication, although it has been supposed to be thus accounted for.—On the contrary, the great humidity which most of those nations are subject to, moistens and relaxes their constitution, so that negroes are more or less lymphatic, sluggish and weak Several of them have swelled glandes; Mungo Park saw many with goitres, as it is remarked among the Cretins inhabiting the gaps of Valais. Their legs are often bursting with serosity; the scrotum is swollen by hydroceles; frequently women are hydropic, their breasts &c. become exceedingly pendulous, by the effect of that predominant humidity.*

Moreover, it is this which causes negroes to be so lazy, so indolent and weak; it is this which incessantly assisting a luxuriant and rich vegetation, permits those nations to live without any trouble. Hence it follows that negroes never make any exertions; many and many centuries will

*Negroes transported to American colonies, and their offspring, have not so robust a constitution as those who live in Africa. The same may be remarked of negroes transported to Asia. Such countries being more damp, and not so warm as Africa, it follows that the negro's constitution must, of course, be debilitated there. John Luder. Hahnemann. *Curiosum scrutinium nigridinis posterorum ham, id est Æthiopum.* Kilonii, 1677, in 4to.

pass away, before they make any progress in improvement, satisfied as they are, in lying down and dozing under the shades of *Ajoupas*, surrounded by a plentiful growth of Ignams, and Bananas.

We cannot be of opinion that dryness is the cause of the color of Negroes, although it is impossible to deny that the sun and warmth have a great influence on it; still they cannot be applied to the whole construction of the body. Evidently, the inward and outward structure of the negro, the projection of his mouth, and narrowness of his skull, place him nearer to the orang-outang. Like the latter, his crotaphical muscles are stronger than in the white, on account of the greater projection of his jaws.* Volney doubts if the swelling which heat causes on several parts of the face, has not contributed to cause that protruding mouth, and thick lips of negroes; but admit such an explanation, and it would remain undetermined how the bones of their faces are so large, and the occipital hole so far back.

Stanhope Smith says: "Have not the features of our country people an ignoble and base expression, in comparison with those of our wealthy inhabitants of cities, of better fortune and more liberal means of subsistence?—We can see in Ireland and Scotland a great difference between nobles and bondmen of clans. Does not such a distinction of face exist everywhere between the low and high classes of nations? Why then could not the face of negroes, so debased, so poorly fed, so neglected in education, be more deformed, especially when left in a state of savage wretchedness, they abandon themselves to grimaces and contortions.

Those, on the contrary, who have been brought up as waiters in the colonies, being better fed and disciplined, have a more expressive countenance. But if such a cause were true, it should apply to all other savages; yet their

*According to Sœmmering, *uber Korperliche, die negers*, &c. Meiners, *Magazin Hist.* - Gœttingishe, band vi, part 3.

structure is quite different from that of negroes, even in countries inhabited by both, as the islands of the South Sea, even when they live in the same manner.

We know that this dark color of the negro lies in the mucous and reticular tissue of Malpighi placed under the cuticle. The latter is formed by the malpighian mucosity which incessantly transudes through the small vessels of the chorion, and compose the black and oily *pigmentum*, covering the skin of negroes.* When first born, the color of a negro child is of a yellowish shade, which becomes deeper by degrees; after several weeks it darkens, in proportion as the negro grows, and becomes a fine shining black in manhood, finally it fades in old age, at the time the hair turns grey. The negro becomes discolored through sickness, and livid, as the white man turns pale, when indisposed. Although all negro races are not of the same black color, individuals, belonging to each of them, who are darker than others of the same race, are also more robust, active and stout. Those of a brown or chesnut color, are weak and degenerated.†

The color of negresses is also lighter than that of negroes. The European colonists know very well how to distinguish by the color, if a negro is healthy and robust, because the least sickness alters the purity and lustre of his ebony complexion. Any scar on his skin remains grey, and the place is forever deprived of the black color of the other parts of his body.

When negroes sweat, their skin is covered with an oily and blackish perspiration, which stains cloths, and generally exhales a very unpleasant porraceous smell. Caffers have

*Meckel *Mem. Acad. de Berlin*, 1757, v. xiii, page 64. John Hunter has remarked that the blood is so much the more brown, as men are darker. *On the Blood.* p 147.

† *Saltinguets*, African tribes of Podor towards Senegal are not so black as other negroes but copper colored; nearly red. The skin of their children transported to Senegal, and living there for some time, become blacker than before. Saugnier, (*Voyage au Sénégal*, part 2, p 207.)

not such a smell; it is very strong in Jaloffs and Foulahs, but not quite so disagreeable in the inhabitants of Senegal, and the negroes of Sofola, when overheated. Jaloffs and Foulahs smell so badly, that places through which they have passed, remain impregnated with this effluvium for more than a quarter of an hour. Their women are not so odoriferous; the more robust a negro is, the greater the odor;* for children and old men of the same race are almost deprived of such a smell.

A peculiar kind of food is one of the causes of the effluvia emanating from the bodies of men and animals; for the smell of such species as feed upon fish, is stronger than that of others living on vegetables and fruits. We may observe that in passionate and bilious temperaments, perspiration is very acrid, and individuals affected with bilious diseases exhale so strong a one, that it impregnates their room. Inhabitants of several warm climates eat stimulating aliments, such as garlic, onions, leeks, and other very odoriferous vegetables; their perspiration partakes of these odors. Such are the common classes of Languedoc, Gascony, Provence, &c.

Almost all uncivilized nations, especially in hot countries, have a strong perspiration. The odor of Carraibeans, resembles that of a dog-kennel—Hottentots' of assafœtida, mixed with putrefaction. Samoiedes, Ostiaks, feeding upon fishes, the rancid fat of whales and sea-calves, have the same smell as their food.†

* According to Thunberg, the lion devours rather an Hottentot than a European, owing to the stronger smell of the former, who being always greased with tallow, is to him a more palatable prey. Besides a Hottentot never seasons his food with salt nor spices; hence it comes that his flesh may be preferable to ours. *Voyage*, vol. 5, page 290.

† It is certain that each race has a peculiar *effluvium*. Peruvians know very well how to distinguish it at night by the smell. They say that a European smells of *the Pezugna*; a native American of *the Posco*, the Negro of *the Grajo*—Humboldt, *Essai Politique sur la Nouvelle Espagne*, v. , l. 2.

It appears that the same cause, which colors the skin of negroes, gives them also their strong perspiration. It must be attributed to the acrimony of their liquids, for it is certain that humours arising in the human body, are less acrimonious and more watery in northern countries, than under the glaring skies of the Equator. For instance, we find at the north of Europe, as in Sweden, Iceland, Denmark, men of a phlegmatic and humid constitution, with a very light complexion; in temperate countries, as France and Italy, the constitution of the inhabitants is more sanguine, and their complexion ruddy and animated. The more we approach the tropics, the more we find bilious constitutions, and complexions of a yellowish color. The same transition is to be observed in the seasons of the year. Winter which corresponds with the regions of the north, brings with it humoral fluxions, catarrhs, all symptoms of a superabundant lympha. Spring, being like temperate countries, developes hemorrhagies and peripneumonies, which very often proceed from a plethora of the blood. Summer bearing a resemblance to hot climates, produces ardent fevers, hepatitis, &c. &c. which result from an excess of bilious humors. In the same progression, winter diseases take their principal seat in the head, and give to the complexion a dull pale color; those of the spring invade the chest, and give to the face a red and flushed hue; the summer diseases affect the lower part of the abdomen, and the face presents a yellowish livid aspect.*

* The deep color of the negro, and of so many other inhabitants of warm climates, is evidently owing to that species of alteration, which has been denominated Melanose, (article *Dégénération, du Nouveau dictionnaire d'histoire Naturelle*, 2d edition) and which has been particularly treated by Breschet, in the *Journal de Physiologie expérimentale* of Magendie, vol. 1, p 354, sec. 9. Indeed the fluid found in small cysts, especially in grey or white horses, and other Albinos animals, appears to arise from the tissue of Malpighi; it presents the closest analogy to the *pigmentum nigrum*, which colors the choroid, the uvea, and the placenta of several carnivorous animals; it appears to be of the same nature as the black vomit of yellow fe-

Northerners, like children, are subject to phlegm; Europeans living in temperate climates, are sanguine like adolescents; Southerners, as adults, are liable to liver complaints. The bilious temperament prevails among nations of warm and dry countries; wherefore, Moors, Abyssinians, Gallas, Giagas, the inhabitants of Barbary are haughty, irascible, active, ferocious, implacable revengeful. Although the negro species differs from ours, and their constitution is lymphatic, they are not the less affected by the influence of the climate. Their biliary and hepatic system is exceedingly developed. The exaltation of the bilious humour is chiefly the cause of their disagreable odor, and is carried over the whole body.*

ver, the black alvine excretions in cancer of the stomach or intestines, the dark colored crust on the tongue and lips, in typhoid fevers, the black hœmatemesis in malaria, or morbus niger, &c.

In these cases, it is not the bile which has been effused or thrown off, but a black decomposed grumous blood; indeed, analysis has proved that melanous tumors consist of a colored febrine, a black coloring matter, having the same salts (the muriate and sub carbonate of soda, the phosphate of lime the oxide of iron) and a small quantity of albumine, the very principles of the coagulum of blood.

The fluid of melanose then presents the closest analogy with the principles of blood decomposed in morbid dep ts. Thus contusions of the skin at first consist only of extravasations of blood nevertheless they change its color to black or blue, which, when absorption takes place, changes to yellow.

All these facts appear to prove that the color of negroes, and the brown skin of inhabitants of the tropics, are attributed rathe to a peculiar coloring matter of black blood and carbone, than, as several anatomists have believed, to the bile.

* It is necessary to consider with attention the relation which exists between bile and the skin, and which is proved by yellow and black icteries. (See Santorini. *de cute*, p. 3; Pechelin, *Æth.* p. 165; Barrere, *dissertation sur la couleur des nègres*, P. 5; Blumenbach, *Gen. Hum. Var.*, P. 126.) also heat developes much the bilious hepatic system, according to de Haen, *Prælect.* in Boerhaave, *Instit. pathol.*, v. 2, p. 155; Marsden, *Sumatra*, v. 1, p. 80, &c.

The biliary system being in that state of *exaltation* among all nations of the torrid zone, communicates to all their passions and diseases a frightful energy. The fierce looks of the African, his gloomy face, dark and savage countenance, betray the ferocity of his mind; the fire of passion is raging in his bosom. The atrocious character of the Moors and inhabitants of Morocco is known; they imbrue their hands in the blood of their best beloved, their children, and of those they cherish most. They delight in revenge, and like to spill blood, even amidst the delicious raptures of love. Their haughtiness and pride are carried to extravagance; in short, they form the last limit to the bilious temperament; owing to this, their skin is of a deep yellow color, and their eyes are tinged with bile. Love or hatred they carry to excess, and jealousy renders them furious. Women are inflamed by the most ardent passions. Love, the sweet the chaste, the modest love to which we sacrifice, is unknown to them; it is a fierce deity, consuming their hearts with all its fires. To satisfy their lust they rush headlong into the greatest excess.

Such a state of exasperation could not have been greater, without destroying the harmony of nature. Negroes inhabiting countries still more hot than those of the Moors, and inhabitants of Morocco, could not have existed long, had not nature weakened their constitution by making it phlegmatic and indolent; undoubtedly negroes are of a warm and passionate disposition, but it is softened by the indolence of their constitution. They exhibit the passionate soul of a Moor, in the insensible body of a Russian churl; hence arises the great contradictions remarked in the Ethiopian character; a great sluggishness opposed to ardor in passions, dullness to impetuosity, indifference to despair: being a compound of opposite elements, uniting the two extremes.

In the negro species, the lymphatic constitution prevails over the bilious. The former is placed at the exterior of the body to prevent in the interior those great commotions,

which would destroy it by their excess. It is another gift of a kind Providence, and particularly in hot climates, where all affections are extreme.

It is *He* who undoubtedly for the same purpose covered all internal and external organs of negroes with a black oily humor, which serves to protect all the parts, and check their activity. In fact we remark, that the centre of such a black secretion is not only placed in the skin of the Ethiopian, but rather toward the liver; thence it spreads over the whole system; in consequence of which the flesh of the negro is, as we have said, of a red black; such a color is still more remarkable in his blood. The tissue of membranes sinews, aponeurosis of the European is white and shining; in negroes, it has a livid shade. Authors, and among them Nicholas Pechelin, who have written on the anatomy of negroes before Sœmmering, have not sufficiently established this circumstance.*

The negro is not affected by the excessive heat of the sun as the white man, even the most acclimatized, in the warmest countries. The natural constitution of the Ethiopian requires warmth to be in a state of good health; and the cold temperature does not suit him more than the warm does the inhabitants of the north.

The bones of negroes also look whiter than Europeans', because they contain more "phosphate of lime," and are more compact; the gelatinous part being of a grey color, sets forth the whiteness of calcareous earth. On the contrary, the bones of Europeans, holding a less quantity of "phosphate of lime," have more gelatine, which becomes yellow on exposure to the air.

The humors of negroes are deeper colored than ours.—They contain a part of that blackish tincture which covers the whole of their body. All the aliments which compose their food are changed into a brownish chyle, which is whitish

* *De cute Æthiop.*, et Albinus, *dissert. de cute et causa coloris Æthiopum &c.* Lugd. Batav. 1737, in 4o.

in the white man. So that the black man forms his black color himself, which is independent of external agents, since his brain is tinged by it, even to its very interior, as proved by anatomy.

Authors have been mistaken in maintaining that the black color was only owing to the influence of light and warmth; for although such agents may darken a white skin, how can they be supposed to blacken also the inside of the body, the muscles, blood, chyle, brain, nerves, and finally, all humors and organs? Hence, it is fully proved, that such qualities are innate and radical.

Mr. Long takes notice of a fact, which seems to have escaped the observation of naturalists, viz.:—that the *lice*, which infest the bodies of negroes, are blacker, and generally larger, than those that are found on white people.*

Do we not remark in the white species some men darker than others, and the color of their eyes and hair of a deeper black? In the dissection of such individuals, the interior exhibits a darker shade than in the light or red-haired ones, who are of a whiter constitution.

The same remarks may be made in other races. Monguls and Calmucs living in countries colder than France, are nevertheless more colored than Frenchmen. Their constitutions are more bilious; in like manner, the interior and exterior of a phlegmatic individual are whiter than those of a melancholic one, although both live in the same country, are exposed to the same temperature and light, and feed

* Perhaps this apparently trivial circumstance may be deemed no inconsiderable argument, in support of the opinion that Africans are a different race from Europeans. It is known to naturalists, that the different species of animals and plants, nourish various insects, many of which are supported upon one or a few species. Rarely, if ever is it found that the same plant or animal modified by any peculiarity in the soil, situation &c. is refused by the insect on that account: yet, I have been informed by negroes born in North America, who had never been in a hot climate, that their lice were of a black color, and larger than those common to Europeans: and that those which infest the Europeans seem to refuse the negroes. (Chas. White.)

upon the same aliments. *The negro is then radically different from the European.*

It is not that among negroes, as well as in the white species, several kinds of temperament are not to be found; for lymphatic negroes are not so black as the bilious ones; therefore, the same laws exist in the natural constitution of the negro species, as in that of the white race.

Here we annex an extract from Charles White, on the *Gradation in Man*, as an illustration of what has been said above.

I shall now endeavor to prove the general gradation in man, the chief and lord of the creation. The hint that suggested this investigation, was taken, as has been observed, from Mr. John Hunter, who had a number of skulls which he placed upon a table in a regular series, first shewing the human skull, with its varieties, in the European, the Asiatic, the American, and the African; then proceeding to the skull of a monkey, and so on, to that of a dog. In order to demonstrate the gradation, both in the skulls and in the lower and upper jaws, on viewing this range, the steps were so exceedingly gradual and regular, that it could not be said, that the first differed from the second, more than the second from the third, and so on to the end. Upon considering what Mr. Hunter thus demonstrated respecting skulls, it occurred to me that nature would not employ gradation in one instance only, but would adopt it as a general principle. I had observed that the arms were longer, and the feet more flat in apes than in the human species; and having the skeleton of a negro, among others, in my museum, I measured the radius and ulna, and found them nearly an inch longer than in the European skeleton of the same stature. The foot of the negro, I perceived, was much more flat; the "*os calcis*" also differed from that of the European, both in length, breadth, shape and position; not forming an arch with the tarsal bones, but making with them nearly a straight horizontal line. These remarks encouraged me to proceed in my investigation. I

did not carry my enquiries into provincial or national varieties of features, but confined them chiefly to the extremes of the human race—to the European, on the one hand, and on the other, to the African, who seems to approach nearer to the brute creation than any other of the human species. I was persuaded, that if I could prove a specific distinction between these two, the intermediate gradations would be more easily allowed.

I next examined the skull, and found the frontal and occipital bones narrower in the negro than in the European; the *foramen magnum* of the occipital bone situated more backwards, and the occipital bone itself pointing upwards, and forming a more obtuse angle with the spine, in the former than in the latter. The internal capacity was less in the former, and the fore parts of the upper and lower jaw where they meet, were considerably more prominent. In the negro, the depth of the lower jaw, between the teeth and chin, was less; and that of the upper, between the nose and teeth, was greater. The distance from the back part of the occiput to the *meatus auditorius* was less, and from thence to the fore teeth greater. The fore-teeth were larger, and not placed so perpendicularly in their sockets, but projecting more at their points than those of Europeans: the angle of the lower jaw was nearer to a right angle, and the whole apparatus for mastication was stronger. The bones of the nose projected less; the skin, instead of projecting, receded. The *meatus auditorius* was wider. The bony sockets, which contained the eyes, were more capacious; the bones of the leg and thigh more gibbous: and by the marks which were left upon the skull, it plainly appeared that the temporal muscles had been much larger. In all these points, it differed from the European, and approached the *ape*.

I wish it to be particularly understood that I consider the chin of the negro as deserving peculiar attention. This part has either not been properly characterized, or the account has been much misunderstood. It is said by some,

that the chin of the negro projects; the reverse, however, is the fact; for, besides the distance of the fore teeth from the bottom of the chin being less than in the European, the lower part of the chin, instead of projecting outward, retreats, or falls back, as in the *ape*.

ON THE COMPARATIVE ANATOMY OF THE NEGRO AND EUROPEAN.*

SELECTED FROM PROFESSOR SOEMMERING'S ESSAY.

1. In a conversation with Professor Lichtenberg on the subject of this Essay, he, says Professor Sœmmering, with great acuteness, directed my attention to the manner in which the connexion is made between the head and trunk in the negro and European. In the former (as if a portion of the hind part of the skull were removed) the depression between the head and shoulders is much less considerable; a conformation exhibited by animals of the ape tribe† in a still more remarkable degree.

2. In the Negro, the aperture of the eye-lids is smaller than in the European; and of course less of the eye is visible. The eye-ball is perhaps larger; a blackish ring about half a line in breadth, surrounds the corner; and the albuginea (as in some apes) instead of a pearly white, is of a dirty yellow color.

That process in the inner canthus, which bears some analogy to the *membrana nictitans*, is, according to Camper's observations, and my own, larger in the Negro.

The iris is in general of an uniform dark brown color; and Dr. Walter‡ remarks that it is broader towards the temples than towards the nose.

The external surface of the choroid coat is completely invested by mucus of a darker hue and firmer consistency

**Ueber die Korperliche, Verschiedenheit des Negers von Europaer.* Frankfurt and Mainz, 1785.

†The author wishes his readers to apply this, and similar expressions principally to the orang-outang (*Simia Satyrus*) or to that animal and the pigmy ape, *Simia Sylvanus*.

‡ *Von den Venen des Auges.*

than usual. A provision of the same kind appears in the eyes of some *simiæ** in my collection.

The uncommonly black pigment which lines this coat, has been noticed by Dr. Loder and Dr. Walter, as well as by myself.

Dr. Walter thinks that the *retina* is of a more robust nature than in Europeans.

III. The nose is flat, short, and disproportionably broad; and may be said to lie on the upper lip, rather than to project over it. Its extremity is obtuse, and turned upwards. The nostrils are wide.

IV. Although the Negro's lips are large and turgid, and incline more to a bluish black than to a dirty rose-color, they afford an obvious and decisive characteristic, which distinguishes him from all animals of the ape genus. For Nature has refused lips to every animal of that tribe, without an exception in favor of the orang-outang, who has no farther claim to a pre-eminence than what is conferred by the caprice of artists.‡

I am at a loss to divine Mr. Kluegel's§ reason for asserting that the color of the Negro's lips is a beautiful red. In order to ascertain the accuracy of my own statement, I wrote to Mr. Billmann, whose situation at Cassel enabled him to examine many African Negroes, and on whose veracity and discernment I can rely with confidence. He informs me that their lips are invariably of a dirty rose-color, which admits of various degrees of intensity in different subjects; but that, even in those instances where

* *S. Cynomalgus. S. Mormon.*

‡ This animal is represented with lips in the following excellent engravings: Tyson's Anatomy of a Pigmy, tab. I; Edward's Gleanings of Natural History, part I. tab. 213; Vosmaer Beschryving van de zo zeldsame als zonderlinge Aap-soort genaamd Orang-outang van het Eiland Borneo, &c. Tabb xiv. xv.

§ *Encyclopedie.* Berlin, 1782, I. Band § 329. *Conf.* Wuensch, *Kosmologiscke Unterhaltungen*, III B. § 86.

the lips are so light as to form no striking contrast with those of Europeans, their *rete mucosum* is perceptibly tinged with the prevailing hue of the complexion. He is of opinion, that without any regard to the darker or lighter color of the body, the lips of young Negroes are never so deeply stained as those of adults. He met with one man, whose lips were so black, that it would not have been easy to distinguish them, by color alone, from the rest of the face. This person was by no means so dark as many of his countrymen, but appeared to be advanced in years. Mr. B. is, in short, fully convinced that the lips of Negroes, whether male or female, are at no period of life of so pure a red as those of Europeans; and that they constantly approach more or less to blackness.

V. The ear is of a more circular shape than in Europeans; and resembles, somewhat more closely, the same organ in apes. It seems frequently to project farther than usual from the head. It is a well-known fact, that savages can move their ears at pleasure, and possess the sense of hearing in great perfection*.

VI. To those who have frequent opportunities of seeing Negroes, it may seem superfluous to remark, that the relative proportion of the features hitherto described, differ widely in different individuals: and form as great a variety of physiognomies as prevails in Europe. The feature of some Europeans are not unlike those of negroes. A person of this description lives in my neighborhood; but his mother, it must be confessed, was suspected of improper intercourse with an African. The skull of a Thuringian, in the possession of Dr. Loder, has prominent jaw bones, wide nostrils, a flat nose, &c. forming in the estimation of the owner an intermediate link between the European and the negro. A student of his acquaintance has almost the entire physiognomy of a negro. The uncertainty, however, with respect to male parents, ought to be called to mind on these occasions.

* Blumenbach *vom Bildungstriebe*, § 39.

In like manner, some negroes are handsomer than others. M. Adanson*, for instance, maintains that the negroes of Senegal are the handsomest of the race.

VII. The jaw bones and the cavities which contribute to form and to protect the organs of sense (whether considered absolutely, or with a reference to the rest of the head) are constructed on a larger scale in the negro; and are probably better adapted to their office than in those tribes of mankind in whom a superior understanding supplies the imperfection of mere animal accomplishments. If we were to take for a basis the bones composing the face of an African, and endeavor to complete the skull according to the proportions of European symmetry, the space allotted to the brain, on such a system, would be uncommonly large. But this part of the subject will be discussed in a future paragraph.

VIII. Camper has proved, agreeably to the principle of his facial line, that, in the finest Grecian relic of ideal beauty, the bones of the head are in the largest, and those of the face in the smallest possible proportion. The brow advances to a line with the nose, mingles with the arch of the head, and, like the occiput, is lost in a gentle curve:—a conformation eminently fitted to provide an ample space for the brain.

IX. In the construction of the negro's skull, which is low and flat, both behind and before, nature seems almost to have reversed the proportions of her favorite model. Were we to compare two skulls, in which the distance between the root of the nose and the alveoli was equal, we should find the os frontis longer in the European than in the negro. The depression between the superciliary arches is tolerably well expressed on the skull of an old negro in my collection, though wanting in one of Professor Blumenbach's specimens. The foramen magnum of the os occipitis appears to be somewhat wider; and the condyloid

*Histoire Naturelle du Sénégal, p. 22.

processes seem to be placed farther forward in the Negro than in the European.

X. The Negro skull, viewed in front, appears to be compressed at the sides, especially at the upper part; its cavity seems to be straiter; and the parietal bones smaller in every dimension, than in European skulls. In some of the finest specimens of mummies, according to *Blumenbach*, the head is still more compressed than in the Negro*.

In *Camper's* unpublished Commentaries on Osteology, the breadth of the head is said to be greatest in the Asiatic, of middle size in the European, and least in the African. But although this remark, so far as it respects the Negro, accords with my own experience, it does not apply with equal universality to mummies; for the diameter of a skull of this description, preserved in the Anatomical Theatre at *Cassel*, does not vary in the least from the European model.

XI. The impression left by the attachment of the upper margin of the temporal muscle, extending from the os frontis over nearly the whole of the os parietale, is deeper, and ascends nearer to the sagittal suture in the Negro than in the European. Hence we might infer the superior size of that muscle, if opportunities were wanting of examining it in the recent subject.

XII. The extraordinary height and circumference of the zygomatic arch can leave little doubt that the bulk of the temporal muscle is likewise very considerable. On this cause depends the protuberance of the cheek-bones, which are uncommonly large, and nearly quadrangular.

XII. The orbit is deeper, the line described by its margin is of greater length, and the eye itself is probably larger in the Negro than in the European. Professor *Bonn* has remarked a similarity in the construction of these cavities, between a Negress and the ape.† "Foramina "oculorum in uno eodemque plano verticali posita, quod "simiis proprium."

* *Gottingische Anzeigen*, 1785, § 109.
† *Descriptio Thesauri Hoviani*, p. 133.

XIV. The nasal bones (which are in one instance of a quadrangular shape, but in another converge, as in apes, so as to form a very acute angle at their junction with the os frontis) lie, in two specimens, nearly in the same plane, without forming a saddle. In a third skull, they do not sensibly differ from the same bones in Europeans.

XV. That part of the os unguis which receives the lachrymal duct, and is separated from the rest by a prominent line, is in these skulls remarkably small; and the channel of the duct is, of course, formed principally in the nasal process of the upper maxillary bone.

XVI. When the head is seen in front, the cavity of the nose appears uncommonly large. In Europeans, under similar circumstances, I have been unable to discover so wide a portal to the organ of smell, or a cavity so extensive within. Professor *Bonn* observes of the skull of a negress, "rictus nasi major." In the skull of a North American Chief, in Professor *Blumenbach's* collection, this cavity is proportionally larger than in many Negroes.*

Haller† remarks, that Negroes in the Antilles can distinguish, by scent, the footsteps of a Negro and a Frenchman. It has been, in like manner, asserted of some inhabitants of the continent of America, that they can discriminate the effluvia of the natives of France, Spain, and Great Britian.‡ Experience must decide whether this observation will apply to the genuine Negro of Africa.

XVII. But that nature intended him to possess a more exquisite sense of smell than his European brethren, is evident from the size and configuration of the ossa turbinata superiora. The middle pair of these fine convoluted bones forms on each side of the nose pretty large globular

*Gotting. Anzeigen, 1785, §. 1. 12. *Conf.* Blumenbach, *Inst. Physiolog.* p. 195. Commentationes Soc. Reg. *Gottingensis*, vol. x. tab. 9.

† Elementa Physiologiæ, tom. v. p. 179.

‡ Pernetty *ap.* De Paaw, *Recherches Philosophiques sur les Américains*, tom. iii. p. 94.

protuberances, which must considerably extend the surface of the olfactory membrane. Instances of the same mechanism, in an inferior degree, have been observed in Europeans by Professor *Blumenbach* and myself. Such instances, however, being very uncommon, it is remarkable that all my Negro skulls should agree in this peculiarity. A similar lusus was pointed out to me by Dr. *Riess*, in a skull belonging to the Anatomical Theatre at Frankfort on the Main.

In one of my Negro specimens, the cribriform plate of the ethnoid bone occupies a prodigious space in the base of the skull.

XVIII. The meatus auditorius externus is wider than in Europeans. The mastoid process, which is wanting, or scarcely discernible in apes, attains its usual magnitude. The slyloid process, which is very obscure in all my specimens of simiæ, is of considerable size. The ossicula auditus are of the usual size and figure.

XIX. The roof of the Negro's mouth, which is perhaps wider, is evidently of greater length, and sculptured with deeper inequalities than the Europeans. The union of the ossa palati with the upper jaw-bone is effected rather by *suture* than *harmony*.

XX. The passage by which the nose and mouth communicate, is of a size equally remarkable as the external aperture of the nose. The pterygoid processes, which are larger, and placed at a greater distance from each other, present a broader and more uneven surface than in Europeans.

XXI. The alveolar processes of the upper jaw (which is of a size proportionable to the bones already described) are considerably protuberant, and form a characteristic trait in the Negro's physiognomy. The spina nasalis, which generally resembles a hook bent downwards, is wanting in three skulls. In one of them only a slight vestige of it is discernible. The lower part of the pyriform aperture

wants that acute margin which it commonly has in Europeans.

The foramen incisivum is larger; but that obscure vestige of a *suture* which separates the canine teeth from the incisors, and corresponds to the partition of the *os intermaxillare* in quadrupeds, is not more strongly expressed in the Negro than in the European. This bone may, therefore, be regarded as a general character of brutes.

The foramen and canalis infraorbitalis, like the nerve and artery they transmit, are larger in the Negro.

A wide arch is formed by the junction of the upper maxillary and cheek-bones; but it is less considerable in one specimen than in the other two.

Professor *Blumenbach* regards the protuberance of the jaw-bones as the most distinguishing feature in the Negro's countenance; and observes, that it serves more especially to separate him from the original inhabitants of Egypt, in whom (as appears from the inspection of mummies) these bones, though of very uncommon size, were not protruded.

XXII. The fissura sphæno-maxillaris is apparently larger; but the small wings of the os sphæ oideum are considerably shorter than in Europeans.

XXIII. No peculiarity is to be discovered in the structure of the vomer, or of the ossa turbinata inferiora.

XXIV. The lower jaw, which is broad, thick, and less uniform on its surface, is shortened at the sides and extremity. The angle of the jaw, which in us is generally obtuse, approaches nearer to a right angle; that part of it which is covered by the masseter being unusually broad in the Negro, as well as in the ape. This description perfectly applies to three skulls of Negroes of mature age. But it ought not to be concealed, that a skull belonging to Professor *Blumenbach* forms an angle of 130 deg. which is not uncommon in Europeans, among whom this angle is exceedingly liable to vary in different individuals.

XXV. The teeth are generally sound, and compose a very compact row. They are broad, thick, and long;

more especially the canine teeth. Their number, in an instance where there were three *molares* more than usual, amounted to thirty-five. The tooth corresponding to the sixth *molaris* is in the lower jaw, on the left side, had not made its appearance. Mr. *Billman*, who has been at the trouble of counting the teeth in various subjects, assures me that he never found more than the usual number. The Negro's teeth are not exempt from caries, as appears from specimens in my museum.

In a communication to Dr. *George Forster*, Professor *Camphor* ascribes the confused arrangement of the teeth, which is frequent in all the northern tribes of mankind, to the smallness of the space comprised between the canine teeth of the lower jaw. These seem to displace the incisors; for the jaw-bones are not only narrower in the inhabitants of the north than in the natives of the southern hemisphere, but appear of very inconsiderable breadth when contrasted with those of an African or Asiatic.

In consequence of the upper jaw protruding immediately below the nose, the alveolar process and teeth obtain an oblique direction; and form, with the line in which the maxillæ meet, an acuter angle than in Europeans. This is admirably demonstrated in the drawings of *Camper*.*

XXVI. The tongue, as might be expected from the parietes that inclose it, is larger in the Negro than in the European.

Slender bony processes,† about half an inch long, were attached to the less appendices of the os hyoides. These were not produced by ossification of the ligaments; for, in the subject in question, many of the bones (the humerus for instance) had not completed their growth.

* Blumenbach *Osteologie*, p 87.

† They perfectly resemble those delineated by Plancus : *De Monstris Epist.* Venet. 1749 tab. iii. *fig.* 5, and are not peculiar to the Negro, as I have frequently observed them in Europeans of different sexes.

wants that acute margin which it commonly has in Europeans.

The foramen incisivum is larger; but that obscure vestige of a *suture* which separates the canine teeth from the incisors, and corresponds to the partition of the *os intermaxillare* in quadrupeds, is not more strongly expressed in the Negro than in the European. This bone may, therefore, be regarded as a general character of brutes.

The foramen and canalis infraorbitalis, like the nerve and artery they transmit, are larger in the Negro.

A wide arch is formed by the junction of the upper maxillary and cheek-bones; but it is less considerable in one specimen than in the other two.

Professor *Blumenbach* regards the protuberance of the jaw-bones as the most distinguishing feature in the Negro's countenance; and observes, that it serves more especially to separate him from the original inhabitants of Egypt, in whom (as appears from the inspection of mummies) these bones, though of very uncommon size, were not protruded.

XXII. The fissura sphæno-maxillaris is apparently larger; but the small wings of the os sphæoideum are considerably shorter than in Europeans.

XXIII. No peculiarity is to be discovered in the structure of the vomer, or of the ossa turbinata inferiora.

XXIV. The lower jaw, which is broad, thick, and less uniform on its surface, is shortened at the sides and extremity. The angle of the jaw, which in us is generally obtuse, approaches nearer to a right angle; that part of it which is covered by the masseter being unusually broad in the Negro, as well as in the ape. This description perfectly applies to three skulls of Negroes of mature age. But it ought not to be concealed, that a skull belonging to Professor *Blumenbach* forms an angle of 130 deg. which is not uncommon in Europeans, among whom this angle is exceedingly liable to vary in different individuals.

XXV. The teeth are generally sound, and compose a very compact row. They are broad, thick, and long;

more especially the canine teeth. Their number, in an instance where there were three *molares* more than usual, amounted to thirty-five. The tooth corresponding to the sixth *molaris* is in the lower jaw, on the left side, had not made its appearance. Mr. *Billman*, who has been at the trouble of counting the teeth in various subjects, assures me that he never found more than the usual number. The Negro's teeth are not exempt from caries, as appears from specimens in my museum.

In a communication to Dr. *George Forster*, Professor *Camphor* ascribes the confused arrangement of the teeth, which is frequent in all the northern tribes of mankind, to the smallness of the space comprised between the canine teeth of the lower jaw. These seem to displace the incisors; for the jaw-bones are not only narrower in the inhabitants of the north than in the natives of the southern hemisphere, but appear of very inconsiderable breadth when contrasted with those of an African or Asiatic.

In consequence of the upper jaw protruding immediately below the nose, the alveolar process and teeth obtain an oblique direction; and form, with the line in which the maxillæ meet, an acuter angle than in Europeans. This is admirably demonstrated in the drawings of *Camper*.*

XXVI. The tongue, as might be expected from the parietes that inclose it, is larger in the Negro than in the European.

Slender bony processes,† about half an inch long, were attached to the less appendices of the os hyoides. These were not produced by ossification of the ligaments; for, in the subject in question, many of the bones (the humerus for instance) had not completed their growth.

* Blumenbach *Osteologie*, p 87.

† They perfectly resemble those delineated by Plancus: *De Monstris Epist.* Venet. 1749 tab. iii. *fig.* 5, and are not peculiar to the Negro, as I have frequently observed them in Europeans of different sexes.

XXVII. None of the muscles of the face, except the masseters, and those of the external ear, are uncommonly large. From the extraordinary size of the masseters, and from what has been suggested concerning another muscle employed in manducation, it may be presumed that the Negro, in his native climate, was designed to subsist chiefly on vegetables.

XXVIII. The ribs are larger, and more boldly curved than in Europeans. This is still evident in the natural skeletons, which have lost by exsiccation more than two Parisian inches in height.

In one instance within my own observation, and in three recorded by *Camper*, seven (or the ordinary number of) ribs were attached to the sternum; but the eighth appeared to approach nearer to the sternum than usual.

In one of my skeletons, and in a preparation described by *Camper*,* the sternum receives the cartilages of eight ribs on each side. In apes, eight or more ribs are generally attached to it. Instances of this sometimes occur in Europeans, as in a body which I dissected a few days ago.†

XXIX. An accessary muscle of the chest was discovered in a Negro by Dr. *Bonn*.‡ It originated by a tendon

* Verhandeling over den Orang Outang, p. 15, § 7.

†The number of true ribs in the *Patas*, *Malbrouck*, *Magot*, and *Papion*, is *eight*, according to Daubenton: in the *Mone*, *Coati*, *Sajon Brun* (my specimen of which has only eight) *Sai* and *Saimiri*, *nim.* The *Jocko*, *Gibbon*, *Taiepoin*, and *Ouistiti* have *seven*, like the human species. Eight is stated to be the general number in the ape-genus, by Riolanus, *Osteologia Simiæ, sive ossium simiæ and hominis comparatio*, of which an extract is given by Tyson, p. 67. *Conf.* Camper, l. c. and Volcher Coiter, *Externarum and Internarum, C. H. partium tabulæ*, Norib. 1573, *tab. ad pag.* 66.

Camper's Orang-Outang had only six true ribs. It is singular, that although Tyson's Pygmy is stated in the text to have no more than seven, the cartilage of the eighth rib is, in his plate of the skeleton, attached to the sternum. It is hazardous to entrust artists with the execution of anatomical designs.

‡ Sandifort, *Exercit. Acad.* fasc. i. Lugd. Bat. 1783, p. 88.

from the cartilage of the third, and was implanted in the sixth rib, near its termination. This muscle is constant in quadrupeds;* and one corresponding to it has been occasionally observed in Europeans.†

XXX. The female breasts, according to various writers are flaccid and pendulous

XXXI. The shoulders are not so broad and muscular as in Europeans.

XXXII. The navel forms a round projection, like a small hernia.

XXXIII. The Negro is slender in the iliac region. One of my skeletons has six lumbar vertebræ, without any variation in the number of cervical or dorsal vertebræ: an anomaly which I have witnessed in Europeans on different occasions.‡ The foramina, which admit vessels and ligaments, are in all the vertebræ, but more especially in those of the back, of a very extraordinary size. The hips and pelvis are narrow.

Dimensions of the Pelvis.

1. In the skeleton of a male Negro, æt. 20.

	Inches.	Lines.
Large diameter, - - -	3	11½
Small diameter, - - -	3	7½

* Douglas, *Descriptio Comparata Musculorum Hominis and Quadrupedis*—L. B. 1729, p. 29.

†Albinus, *Musc. Hom.* L. B. 1734, lib. iii. cap. 78, p. 291.

‡ The late Mr. *George Hunter* (son to Dr. H. of York) informed me that he had met with six lumbar vertebræ in the dissection of a Negress: and that several experienced anatomists in London had regarded it as a very extraordinary occurrence. The following passage from *Camper*, may be adduced, if necessary, in support of Dr *Soemmering's* assertion:—Reticere non debeo, in aliquibus spinis sex vertebras lumborum observari; duas tales in museo meo asservo. Divisio arteriæ æortæ tunc longe altior, est, quam si quinque darentur," &c. *Demonstrationes Anatomico-Pathologicæ*, lib. ii. cap. 2. § 1. *E. H.*

2. Of a Male Negro, æt. 14.

	Inches.	Lines.
Large diameter, - - -	3	2
Small diameter, - - -	2	9

3. Of a European, æt. 16.

Large diameter, - - -	4	3
Small diameter, - - -	3	9

4. Of a well-made European adult, of inferior size to the Negro, No. 1.

Large diameter, - - -	4	6
Small diameter, - - -	3	11

*Camper** remarks, that the large diameter of the pelvis is to its smaller diameter in the following proportion :

In a Negro, - - -	as	39	to	40
In an European, - - -		41	to	27

Although this Negro was much taller than the European.

In another European, - -	as	44	to	28
Albinus' Male Skeleton, - -		66	to	43
In a Female European, measuring 4 feet 4 inches,		49	to	28
In two others, - - -		44	to	28
Farnese Hercules, - - -		48	to	34
Antinous, - - -		40	to	34
Apollo, - - -		36	to	28
According to Albert Durer, -		35	to	20
Medicean Venus, - -		46	to	34

XXXIV. The Pudenda, contrary to a vulgar notion, are of no uncommon size. In two instances the præputium was rather longer than usual; but it should be recollected that the Negroes of Senegal, who are not Mahometans, circumcise their children at the age of four or five; and that circumcision is likewise practised at Angola.

Littre asserts, that the naked extremity of the glans is black, like the rest of the skin.† This was not discerni-

* Verhandelingen der Bataafsch Genootschap te Rotterdam. 1 el.

† *Mémoires de l'Acad. des Sciences*, 1702.

ble in the Negroes I inspected; probably owing to the length of the præputium.

XXXV. The fingers and toes are beautiful; but (as in apes) of uncommon length. They were all furnished with sesamoid bones, which occur more rarely in Europeans. Dr. *Strack*, Dean of the Medical Faculty in this University, remarked, both in my skeletons, and in living Negroes, that the hands and feet were unusually flat. The bones of the leg are placed obliquely outwards under the condyles of the os femoris; so that the knees are more distant from each other, and the feet are bent outwards. This deformity, which has been noticed by others, ought not to be regarded as a vicious conformation, as it is probably in unison with the rest of the frame.

XXXVI. But to proceed to the deviations which more especially affect the brain. Of these, it may be remarked, that they are not the creatures of art, nor of accident; but are general, if not invariable; and differ only in degree in different individuals. Most of the peculiarities now to be mentioned are to be seen in every specimen I have examined in the collections of others,* and in five very complete skulls which are in my possession. It will readily occur to my readers, that, in some instances, one or more of these characters may be wanting; as in Europeans, independently of disease, the bones often lose their distinguishing form. The height of the lower jaw, for instance, in aged persons who have lost their teeth, is frequently exceeded by its breadth, and the space between the nostrils and the lower margin of the alveoli is, under the same circumstances, frequently inconsiderable.

XXXVII. I measured the skulls of various Negroes, and almost every European skull in my collection, to compare the size of their respective cavities.

1. I found the length of a cord passed from the root of the nose, over the middle of the os frontis, and along the

* Viz. Those of *Camper* at Klein-hankum; of *Hovius* at Amsterdam; of *Walter* at Berlin; and *Blumenbach* at Gottingen.

sagittal suture to the middle of the posterior margin of the os occipitis, to be less in the Negro than in the European. The verticle arch is, therefore, smaller. In selecting the specimens to be compared, care was taken that the bones of the face were of equal length.

2. The circumstance of the Negro skull, ascertained by a cord passing horizontally over the eye-brows, and the upper margin of the os temporum, is considerably less.

3. Neither the largest diameter of the skull, from the os frontis to the os occipitis; nor any smaller diameter, from one os parietale, or os temporum, to the other, attain the size they possess in Europeans.*

4, 5, 6, 7. The principal bones which form the cavity of the cranium are, as has been shewn, collectively smaller. The os frontis, ossa parietalia, os occipitis, and os sphenoides appear smaller; although the ossa petrosa and the os ethmoides seem larger.

8. These bones possess a hard, compact, and brittle texture like those of quadrupeds.

9. It must, however, be allowed, that the cavity of the Negro's skull somewhat exceeds in height that of the European.

From the preceding remarks we may infer, that in the Negro the size of this cavity bears a smaller proportion to the face and organs of the sense, than it does in the European.

* The longitudinal diameter of the skull in a full grown Negro, was 6 inches, 6 lines (Paris:) the largest transverse, 4 inches, 6 lines.

In a Negro, æt. 20.

	In.	*L.*
Longitudinal diameter, - - -	6	11
Largest transverse, do. - - -	4	10

Negro, æt. 14.

Longitudinal diameter, - - -	6	7
Transverse diameter, - - -	4	9

XXXVIII. *Daubenton* first established the position, that in quadrupeds the foramen ovale is placed behind the centre of gravity in the base of the skull; whilst in man this opening occupies the centre :* a fact fatal to their hypothesis, who conceive the human race destined to crawl on all fours. In children the condyloid processes of the os occipitis are situated more anteriorly than in adults. In the Orang-Outang,† and the rest of the simiæ, the foramen is placed behind the centre. In the Negro it appears to lie not quite so forward as in us.

This may be the reason why a Negro's skull, after the maxilla inferior is removed, being laid on a table, falls backward, so that the teeth do not touch, but are suspended at the distance of more than a line above the surface of the table.

The skulls of Europeans of mature age, usually incline forwards, and rest with equal ease on the teeth, or on the os occipitis. I have not, to my knowledge, been anticipated in this remark; but all Negro skulls do not possess the property I have described.

XXXIX. The brain of a male Negro, aged 14, weighing two pounds, ten ounces, and three eighths (Cassel silver weight;) that of a Negro aged 20, but who had not perfectly completed his growth, weighed two pounds, thir-

In Europeans, where the bone of the face were much smaller, than in the preceding instances.

Male.	Female.	Female.
6 6	6 6	6 8
5 6	5 1	5 3

Frenchmen.	Skull from Berlin.
6 10	6 6
5 10	5 6

* *Mémoires de l'Acad. des Sciences*, 1764.

† Camper: Verhandeling over den Ourang-Outang, Tab. ii. fig. 2

teen ounces, and one quarter; viz. the cerebrum two pounds, seven ounces, one eighth, and the cerebellum six ounces, one eighth; a weight which the encephalon does not always attain in Europeans, for I have dissected adults whose brain weighed only two pounds, five ounces and seven eighths. The last mentioned negro was, however, uncommonly handsome, tall and robust.

XL. Dr. *Walter*, like his predecessor Dr. *Mickel*, observes, that the medullatory substance of the brain of a Negro he dissected, was of a firmer texture than usual; and possessed that degree of elasticity which sometimes occurs in the brain of lunatics. Now hence, probably, he inferred the superior firmness of the retina. (Vid. § VII.)

XLI. The nerves on the basis of the brain, on a comparison with those of Europeans under like conditions, appear somewhat thicker. This difference, which is most striking in the olfactory, optic, and fifth pairs, might be presumed from analogy. For, if the eye, ear, and organ of smell be larger, as has been stated, we must expect that the nerves which supply these organs will have a correspondent magnitude.

XLII. An examination of the brain of different classes of animals, conducted with great care, and under very favorable circumstances, led me long ago* to the establishment of the following proposition; which has been since adopted and confirmed by that eminent physiologist, Dr. *Monro*:†—*Man has a larger brain than any other animal, if an estimate be formed of the proportion which the brain bears to the nerves derived from it.*

It was formerly taken for granted, that man possessed a larger brain than any other animal. To prove this, it was usual to compare the weight of the brain and of the body in man, and in the most common domestic animals.

* De Bass *Encephali* Gottingæ, 1778, page 17.

† *Observations on the Structure and Functions of the Nervous System.* Edinburgh, 1783, chap. viii.

Thus far theory bore the test of experiment. But physiologists, desirous of establishing the fact on a wide induction, were involved in no small perplexity. They found, on this principle, that birds stood higher in the scale than man; and that seals *(cetacea)* and more especially the smaller quadrupeds, as the mouse, squirrel, &c. possessed an infinitely larger brain, in comparison with their body, though certainly not with respect to the organs of sense, or that part of the head which forms the face.

No positive conclusion can be drawn from an experiment in which the weight of the body, liable to be affected by fatigue, disease, the accumulation and loss of fat, &c. is compared with that of brain, which is more constant, and secure from some of the causes which have been enumerated. On the other hand, a comparison of the size of the brain with that of the nerves, is not only attended with less difficulty, but promises important conclusions.

XLIII. I am far from considering the nerves as excretory ducts of the brain; for it appears to me, that a very small portion of the brain is requisite to enable them to perform the functions of vegetation or mere animal life.

XLIV. A being, therefore, that, in an eminent degree possesses more than is necessary for this purpose, may be presumed to inherit a superior capacity of intellect.

XLV. Considered in this point of view, man, who in any other light holds but a middle station, stands confessedly at the head of the animal world. Apes of every description (for I have been so fortunate as to procure dissections from the four primary divisions of that genus) are, in this respect greatly inferior to him; for, notwithstanding the brain of these animals (especially of the smaller species, with prehensive tails) is heavier than the human brain, when compared with the weight of the body,—it should be recollected, that the eye, ear, tongue, nose, and muscles of mastication, require, as being constructed on a larger scale, a greater supply of sensorial power to animate the nerves which are spent on these organs. Setting apart.

ON THE DISEASES AND ORGANIC DEGENERATIONS OF NEGROES.

There are many other considerations which serve to prove, that the black species, independent of the black color of their exterior and interior, and the structure of the body, is quite different from the white race. Let us suppose for a moment that, owing to a peculiar degeneration, which is sometimes remarked, a negro should be white, or of that milky color peculiar to *Dondos*, *Kakerlaks*, and *Albinos*, in short to all men of a cadaverous complexion; certainly the projection of his protruding mouth, his turgid lips, flat nose, crisped hair, the retreat of his occipital foramen, his awkward gait, and above all, his animal character, his inclination to carnal pleasures, the ascendancy of his senses over his intellect, would give a peculiar stamp to his species.

Besides, we must remark that several diseases of the negro, are quite different from those of the white man: undoubtedly they establish a radical difference. As contagious diseases which affect a species, are not communicated to another, even the next to it, because there is a difference in their constitutions, in like manner, white men living with negroes are not liable to the *Pian*,* a disease very con-

* The *Pian* is a kind of a cutaneous disease which bears some likeness to Syphilis, the skin being covered with purulent scurfs. yet negroes are liable to it but once, as small pox. They throw out those bad humours especially in their infancy.

ragious among the blacks. Very often negresses, labouring under it, are seen suckling white children without communicating it to them; yet a negro catches the *Pian* from the perspiration, or touch of another, as we get the small pox. *Sickness of the stomach* is also a disease peculiar to negroes, especially in the Islands of America. It affects more particularly negroes of Congo, than any others. The skin of the negro turns yellow, and then it is said "*il a le visage patate*,"* his complexion has the color of a potato. The tongue is white and foul; he becomes languid and low spirited; a kind of torpor or dozing pervades and prostrates him; such a state terminates by the most incurable dropsy. The poor sufferer has a disgust for wholesome and mild food; he eats greedily all kinds of acerb, stimulating, salted and acid aliments, even clay and bole; in short, his legs and abdomen swell; his chest becomes filled. With few exceptions, all die after several months. This disease is a kind of visceral adynamy, or cachexy; a nervous prostration of the vital powers.†

The other affections most common to negroes are: abscess, furuncles, fluxions, tumefactions of glands, erysepelas, false peripneumony, worms, œdema, inflammatory fevers, as bilious gastritis, dysentery and visceral obstructions, nevertheless they are very seldom liable to Icterode Typhus, that frightful disease which swept away

* It is the mark of all persons who are afflicted with mesenteric obstructions, says Dazille. *Obs. sur les maladies des climats chauds*, Paris 1785, in 8o, p. 21; and Nic. Fontana, *sur les maladies des Européens dans les climats chauds*, Stendal, 1790, in 4o, et traduction Françoise, Paris, 1818, in 8o.

† See Georg. Albert Stubner, *De nigritarum adfectionibus*, Wittemb., 1699 in 4o.; and in *Miscellanea Physico-medica ex. acad. Germ.*, 1748, in 4o. v. 1. No. 2.

so many whites in Colonies;* yet according to Dazille† and Pouppé-Desportes,‡ their diseases are more violent and complicated than ours. Chanvallon§ says that gout, gravel, stone and apoplexy are unknown to them, but that their affections are produced altogether by bad digestion.‖ They are not so easily affected by large evacuations, as our white people. Their feet have a tendency to swelling.

The *cacabay* is a negro name for a disease not known among Europeans or their descendants, as far as it has been ascertained. It begins in whitish spots upon the skin, near the ends of the extremities—the spots turn to ulcers, commonly upon the fingers and toes; there is much swelling

* That accurate observer, Dr. Lining, speaking of the yellow fever which prevailed in South-Carolina, says: "There is something very singular in the constitution of the Negroes, which renders them not liable to this fever; for, though many of them were as much exposed as the nurses to this infection, yet I never knew an instance of this fever amongst them, though they are equally subject with the white people to the bilious fever."—*Essays and Observations*, vol. 2, p. 407.

Mr. Mathew Carey, however, in his short account of the malignant fever at Philadelphia (page 78) after relating the above, observes:—The same idea prevailed for a considerable time in Philadelphia, but it was erroneous, they did not escape the disorder: however, the number of them that were seized with it, was not great; but, as I am informed by an eminent Doctor, it yielded to the power of medicine in them more easily than in the whites.

With respect to the yellow fever which prevailed in the West Indies in former years, and par icularly that which during the last summer, took off many of our soldiers, sailors, and officers, and likewise many of the white inhabitants, I have made diligent enquiry of several officers and other well-informed people, but do not find that any of the negroes caught the disease, though many of them attended the sick, and were employed in burying the dead.—(Ch. White—*on regular gradation in man*, p. 79.)

† *Observations sur les maladies des Nègres*, Paris, 1776, in 8o.

‡ *Hist. des maladies de St Domingue*, Paris, 1770, 2 vol. in 12.

§ *Voyage à la Martinique*, Paris, 1761, in 4o. p. 78.

‖ Pouppé-Desportes, *maladies de St. Domingue*, v. 2, p. 273.

and pain, and the joint afflicted drops off without any mortification. The sore afterwards heals up, and remains well even for months, but returns again, affects the next joint, which, after a time, drops off; and the disease attacking one joint after another, in the end reduces the miserable sufferer to a mere trunk. It continues often several years before it proves fatal.

Galen had remarked that the pulse of negroes was almost constantly quickened, their skin naturally heated, and their fevers raging with more violence than those of white men; but negroes worn out and exhausted by hard labor in the Colonies, have on the contrary a slow pulse, their feverish state has no diagnostic, prostration is prevalent; and very seldom any crisis appears. The most trifling wounds they receive, are very often followed by the most serious spasmodic symptoms: as Tetanus, or lock-jaw. This is a disease with which several species of the animal kingdom are afflicted. It does not, however, equally prevail amongst all these species. It attacks the human Europeans, sometimes in their own climes; but more frequently and more fatally in the Torrid Zone. Medical observers state that negroes are more liable to it, and that it is more fatal to them even in the Torrid Zone than to Europeans. It is still more frequent among quadrupeds, and more fatal to some of them, particularly horses, than to negroes.*

Generally, as it has been proved by Meiners from a crowd of observations, negroes are disposed to convulsions. Among several of them, the least provocation causes an epileptic fit, and so furious and inconceivable a desperation, that they commit suicide for small causes of vexation. In almost all their diseases, the lungs are subject to a pecu-

* Thus it seems proved that in proportion as the *intellect decreases*, this disease *increases*; for the European race is *less* affected by it, the negro race is *more* subject to it, and in brutes, it *is still more* fatal. (J. H. G.)

[illegible] pneumonia.* Dysentery [illegible] as a symptomatic fever, although their constitution is not so exposed to inflammations, as the [illegible] and tends to adynamia.

In climates between the tropics, it is not the heat alone, but extreme dampness which occasions diseases: for instance Pondicherry, lying under the 12° of latitude, on a dry and sandy soil, is more healthy than St. Domingo and some other colonies, situated between the 17° and 20° of latitude. These Islands are very damp. The more a country abounds in swamps, as Guiana, the more fatal it becomes. If we add to such causes of mortality, too much confinement and badly digested aliments which compose the negro's food, as the yam, maize or cassava; the habit of being day and night exposed naked to dampness; of working hard in the heat of the sun; of rambling about at night to gratify their venereal lust, in short the abuse of strong spirituous liquors, as rum or bad guildive,† we will not wonder if negroes die from their diseases in which they are also badly nursed. It is easy to calculate that diarrhœas or putrid and malignant dysenteries must result from a [illegible] ingestion of coarse and unfermented aliments.‡

Negroes, in general, are but little exposed to stone and arthritic affections: their ossification, strong and active, is completed sooner than in white men: their constitution, essentially lymphatic, requires tonic and strengthening remedies. It is astonishing how inactive their pulmonary system is, and how small a quantity of pure air they require in comparison with the European. This also perhaps operates in darkening and carbonising their blood. They can remain long under the water: we can rarely employ bleeding or weakening remedies in their diseases, as they are more subject to atony and sphacelus, than to in-

* Dazille, *mal des Nègres*, p. 115 et 132.

† New Rum.

‡ Says Dazille, *observations sur les maladies des Nègres. Paris.* 1776, in 8o. p. 72.

flammations. Stimulants are only contraindicated in those disposed to convulsions, or tetanus which require sedatives. Their intestinal system is besides almost always weak; hence their predisposition to cachexy, periodical pain in the stomach, jaundice, tumefactions of the pancreas, liver complaint, swelling of the spleen, &c.

We see then their natural characteristics, diseases and moral dispositions, entirely different from those of the white species, and on a survey of these facts, we are brought to the conclusion, that there exists a distinctive difference, from whatever cause it may arise, between the two races.

The degeneration exhibited by Albinos, or white negroes, is not confined to the negro race. Animals and plants found in polar regions, or on high mountains, far from being deeply colored, on the contrary show a tendency to become white. Nearly all the Alpine plants bear white or pale flowers. The severe cold of winter in Siberia, Lapland, and the Upper Alps, renders the coats of several quadrupeds white: those for instance, of hares, rats, mice, squirrels, ermines, polecats, bears, badgers, foxes, zibellinas, as well as the hairs of some rein-deers, horses, dogs, and cats. Hence also the white plumage of several birds, as hawks, lagopodes, and tetraos, snow ortolans, the chaffinches of Ardennes, ravens, crows, black-birds, choughs, geese, ducks, fowls, quails, partridges, pigeons, peacocks, pheasants, &c. In cold countries the herbage is covered with a white down, leaves are spotted white, and along leaves of grass and reeds, are seen white stripes; the flowers of many plants are tinged with white, becoming so especially by culture.

Similar degenerations appear in mankind, since we see white negroes or Albinos, called also Dondos, or Kakerlaks, whose complexions are of a ghastly and dull white; the iris of the eye is of a red color, weak and incapable of bearing the broad day-light. Piebald negroes, or such as are blotched with white and black on several parts of their bodies, resemble flowers with different colors, or the

petals of several cultivated plants. The hair of Albinos is whitish and silky like tow. All those characteristics are equally remarked among wan-complexioned men of the white race, viz. a great weakness and debility, a very pale skin, hair silky and silvery, red eyes easily affected by the light,* as those of white rabbits. Such men are dull of hearing, and without either courage or fortitude; but few of them can bear the fatigues of body or mind. They are generally to be found in the cold Northern climates of Europe where nearly all the inhabitants are fair complexioned, and exhibit a tendency to that kind of degeneration. They are also to be found on the snowy Alps and mountains of Switzerland. Females from the natural weakness of their constitution are therefore more liable to this degeneration.

The hair, in like manner, turns white from old age and sorrow; and adults, sometimes exhausted by studies or mental suffering, become early grey-haired. We also see negroes spotted with white, and some individuals with white locks in a dark head of hair, as well as several of our domestic animals, viz. dogs, cats, horses, rabbits, hares, pigeons, which are spotted white, on a ground of a differ-

* Blumenbach (*de oculis leucæthiopum et iridis motu. comment* Gœtting.; v. 7, p. 29, sq.) As far back as the time of Aristotle, the iris was observed to be of the same color as the skin. The *Pigmentum nigrum* of the choroid is indeed wanting in wan-complexioned persons. It is this which renders apparent the net work of red vessels, composing this membrane of the eye. It becomes also pale in old persons whose hair is becoming white, and is spotted those in spotted with white. In proportion as the eyes are less black, they are more feeble, more sensible to the light, and see better during the dimness of twilight. Simon Portius, *de oculorum coloribus*. Florent. 1550, in 4o. p. 34.

According to Molinelli, (*Comment. Instit. Bononiens.*, (v. 3, p. 281) the iris of dogs spotted with different colors, often presents a variety of small colored spots.

The tongue of sheep diversely colored, appears also spotted. Aristotle *Generatio animal.* L. 5, c. 5.

ent color. Some Elephants are also of a white or pale color.

Now, whether such local white spots, or the discoloration and complete whiteness natural or acquired, proceed from severe cold, old age, &c. we may generally remark that such a state, presents an essential *degeneration* among animals and plants: it always betrays weak, debilitated and inert productions. Pale straggling herbs, growing in dark places, have neither taste nor odor; they are watery, unable to blossom, or to bear ripe fruits. Almost all white flowers, as the Liliaceous, have a weak tissue, transient odors, and very little or no taste. In Hungaria, the white color is common to oxen, and not to bulls; so that the debilitation which follows the change of constitution in the former, whitens those animals. Boars are naturally black; but the hog losing his energy by the confinement and the indolent life of the pig sty, becomes white. Our cattle, and tame animals owe their white spots, or whitish exterior, to servitude, and to a constrained and degenerated manner of living. In the same manner our vegetables become straggling and tender by culture and darkness, but larger and more watery. Tame animals become easily fat, and acquire a superfluous "embonpoint," which is puffy and approaches a leuco-phlegmacy.

In man, but more particularly in female animals, this dull color results from the want of secretion of the coloring matter in the mucous tissue placed under the cuticle, and which colors individuals black and brown. In fact, let a horse or a dog, of a dark color, be wounded, and the cuticle together with the subjacent mucous tissue, be cut off, and white hairs will grow on the scar, because the colored *rete mucosum* which served to tinge them has disappeared. So the hair of the head, and every part of the body, being prevented by severe winters, old age, or sorrows, from receiving that nourishing, oily, coloring matter in the mucous tissue, first discovered by Malpighi, remains white. Un

doubtedly an analogous coloring matter exists in leaves and flowers, as appears by their straggling, and white spots.

Almost all white animals are harmless and good natured, or *candid*;* the black ones more violent and dangerous. In the same manner white plants are insipid, dark colored, on the contrary, often poisonous.

This unnatural white color is always innate, and betrays disease, although it is not generally communicated from one person to another, because the wan-complexioned are of a weak, effeminate constitution, and seldom capable of reproduction. It has been remarked in the dissection of Albinos, that the mucous and sub-cutaneous tissue of Malpighi, in which the coloring matter resides, was wanting; so that the chorion and the epidermis were of a dull whiteness, peculiar to them. For the same reason Albinos are deprived of the black color, which tinges with its hue the choroid membrane of the eye, and communicates it to the iris. Their eyes, as well as those of wan-complexioned persons, are red, similar to those of white rabbits, pigeons, &c. That red color results from the plexus of blood vessels, which ramifies on the choroid, and appears naked; but, as the absence of black coloring matter admits the light too freely into the eye during the day, it follows that Dondos, Albinos, &c. cannot bear the broad day light, and thus, distinguish objects more easily in the twilight, or even at night, when it is not too dark. They are also all Nyctalops; hence the history of night men, or Kakerlaks.† Linnæus who was in the dark, on account of the state of natural philosophy in his time, thought they formed a peculiar species of men. He described them as producing a kind of hiss instead of an articulate sound; wandering in the night time;

* From *Candidus*. Lafin. *White—Good natured.*

† Lionel Wafer, a traveller and a Buccanneer, remarked American Albinos at the Isthmus of Darien, (*Voyage de Dampier, description del' Isthme de Darien*, par Wafer, vol. 3,) like the Negro Albinos of the Portuguese, and the Kakerlaks of the Dutch.

sallying forth as robbers to plunder; spending the whole day in dark caverns, and entirely deprived of understanding. He supposed them animals superior to monkeys, and inferior to men; nearly the same as the Fawns, those lascivious satyrs, creatures of the lively and fecund fancy of the ancients, who worshiped them as rural gods.

The *Quimos*, according to the accounts of some travellers, form a variety of men, hardly three feet and a half high, with very long arms, the face of a monkey, and a cadaverous wrinkled skin. They are to be found in the mountains of Madagascar, where they hide themselves; when attacked they display a great deal of courage. The breasts of the females are very small; all have a sad and stupid countenance.

Some peculiar degeneration in this region has probably given rise to the supposition that there is a distinct race inhabiting that country.*

Several travellers mention a race of men with a tail, in the Islands of the Indian Ocean; but it is certain they have been deceived, and mistook monkeys for men. The monkeys ranking nearest to our species, as the Orang-Outang Pongo, the Jocko or Chimpanze, and the Gibbos having no tails, it is therefore rational to believe that man must always be without it.†

* Legentil and several modern travellers have disproved a tradition related by Flacourt, and thoughtlessly admitted by the Naturalist Commerson, about a nation of Dwarfs, inhabiting the centre of the Island of Madagascar. (Freesanges, *Annal. des Voyages*, v. 2, p. 25;) see also Rochon, *Voyage à Madagascar*. Paris, 1792, in 8o.

† Koeping gives an account of men seen by him in the Islands of Nicobar. "They were, says he, of a very tall stature and ugly; their color of a deep yellow. They had tails resembling those of cats, but hairless, and which they could move at will. Perhaps they were large monkeys, or men covered with hides of tail-bearing animals." See Girtanner, Buffon, Blumenbach, Desbrosses, &c. Lord Monboddo, who was not destitute of genius, gives credit to the existence of men with tails. (*Of the origin and progress of language*, Edinburgh, 1773, in 8o. vol. 1, p. 134.) See also Mauper-

We may remark that men with a blueish, or ash-colored iris approach by the great whiteness of their skin, to the wan-complexioned constitution; a brilliant light dazzles them, although in a less degree than the former. It is not so with men whose iris and skin are dark; but when they grow old, the iris loses its color, and the sun's rays become too strong for them.

Negroes being created to bear the glaring of the sun, their iris is always supplied with a dark brown coloring matter; their *conjonctiva* is also darker than that of Europeans. The reach of their eyes is not so great as that of whites, and their round protruding eyes resemble those of monkeys; in fact their *caruncula*, or "*Plica Lunaris*" of the great angle of the eye, is placed more forward, as in the Orang Outang.*

The blacks, says Burckhardt,† firmly belive from the appearance of their Albinos, or white negroes, that a white skin is the effect of disease, and presents a symptom of weakness. There is not the least doubt in their opinion,

tuis (*Œuvres*, Lyon, 1756, in 8o. v. 2, p. 351.) Mongez, *Journal de Physique*, t. xi., 1778, p. 143, quotes a passage of Mr. Lalande, in which the latter says he saw in Paris a journeyman saddler with an excrescence of the Coccyx, three or four inches long, which troubled him when about to dress or sit down. Strays, *Voyages*, Edit. Amsterd., 1681, in 4o. p. 53, maintains he saw at the South of Formosa and Mindora Islands, men with a tail one foot long and covered with hair; Gemelli Carreri, *Voyages*, v. 5, p. 65, relates the same fact observed in the Luçon Island.

We may be allowed to question this testimony; the men mentioned by the travellers were monkeys. In fact Orang-Outangs and other species, whose conformation resembles that of man the most, are without a tail. Aristotle concludes from the fact, that all species without tails are more lascivious, or their legs larger than those of animals with tails, as this organ attracts to itself a part of the nourishment necessary to the inferior limbs.

* Samuel Thomas Sœmmerring, *Icones oculi humani*, Francof. ad. Man., 1804, in fol. p. 5.

† *Reise Von Nubien.*

that a white man is a very inferior being, and they represent Satan with a white skin.*

* Some Boushouanas Hottentots (Betjouanas of Lichtenstein,) doubted the existence of white men until they saw Dutchmen. They believed that the globe was inhabited by black nations, and nothing could be handsomer than a Hottentot.

ON NEGRESSES.

Negroes and Negresses both exhibit great lasciviousness, though the latter carry it to an extent unknown in our climates,* a characteristic which may be deduced from some peculiarities of structure, as well as from observation. It is this temperament which is supposed to render them attractive in the eyes of Europeans, when the disgust which at first arises has worn off. This, together with the warmth of the climate, the facility of approach, and the violent and almost morbid fascination which frequently succeeds antipathy and disgust, is alleged by Raynal to account for the immoderate passions which they kindle in the bosoms of Europeans. African women are said also to be capable of strong individual preferences, frequently displaying, in this respect, more strength and tenacity, than is exhibited by European women.†

As to the rest, nothing on earth can be more disgusting than the "Toilette" of Hottentot women. They are greased with a mixture of tallow and soot, or covered with cow-dung and a dry skin; wearing instead of bracelets, half putrid bowels of animals; living in the utmost filth and dirt; repulsive by fœtid perspiration, ugly forms, a horrid flat nose, a snouted mouth, a glutinous skin, of a

* *Histoire Générale des Voyages*, v. 8, p. 96; Labat, *Ethiop.*, vol. 2, Thomas Rhoe; in the *Collect.* of Melch. Thevenot, and almost all travellers in Africa, maintain on the contrary that Negroes are more captivated by white women than by Negresses; which seems to be a proof of the superiority of our race.

† *Histoire Philos.*, l. ix. c. xxix.

black tawny color, a thick woolly head, swarming with lice, which those wretched women eat up greedily; for a language the clacking of a turkey, an indolent and stupid disposition; such are the Hottentot women whom a traveller, a romantic dreamer, endeavored to represent to us in lively and beautiful colors. If we add to the above picture a pendulous breast, to which cling children as dirty and squalid as their mothers; if we remark that drunkenness, an excessive use of tobacco, and indifference form their common habits, we will acknowledge they occupy the lowest place in the scale of human beauty.

Of all negresses, Cafrerian women are the best shaped, and the most robust. Their temperament is more active and disposed to passions. They paint their body with different colors. Jaloffe and Mandinga negresses, although they do not present such beantiful forms, have more pendulous breasts, and emit a disagreeable smell when they perspire, are still well looking when young. Their skin is as soft as velvet;* they are of an exceedingly warm constitution, and seem to have concentrated in their bosoms all the fires of Africa. Hence the great power which they sometimes exert over white men even to their destruction.†

In several countries of Africa, the time of puberty is very early, and corruption is carried to a monstrous excess. Among the inhabitants of Darfur incest is very common,‡ and chastity is considered as the result of ugliness or inferiority, prostitution being received as a proof of worth.

The "Calenda," a sort of lascivious dance, is very common among the negroes, especially those of Ardra

* Biet; *Voyage dans la France equinoxiale.* P. 352.

† Sparrman, *Voyage au Cap de Bonne-Espérance*; Chanvallon, *Martinique*, p. 61, &c.

‡ W. G. Browne, *Voyage au Darfour*, v. 2, p. 70, Traduction Française.

of Guinea, who have introduced it into the Spanish possessions of America.*

In Asia, South America and Africa, a peculiar difference in the constitution of negroes, is supposed to render them more attractive to the females of the other race.† We will not raise the curtain to exhibit the scenes between Europeans and natives at Otaheite, which island has been the modern Cythera to navigators. We see many other in-

* Adanson, *Voyage au Sénégal*, p. 8; Labat, *Voyag.* v. 4, p. 463; Sloane, *Nat. Hist. of Jamaica, introd.*, p. 48; Farmin, *Description de Surinam*, v. 1, p. 139, &c.; De Langle, *Voyage en Espagne*, describes "Calenda" introduced in Spain by the Africans; and also in South-America, Frézier, *Voyag.*, part 2. Dr. Marti has given in 1712, a description of this dance at Cadiz, where it is more obscene than any where else: Corpora ad musicos modos per omnia libidinum irritamenta versantur; membrorum in ea mollissimi flexus, clunium motitationes, micationes femorum salacium, insultuum imagines, omina denique turgentis lasciviæ solertissimo studio expressa simulachra. Videas cevere virum, et cum quodam gannitu crissare fœminam, &c. Such were undoubtedly those motus Ionicos of the Greek or Roman females described by Horace.—*Epod.*

Motus doceri, &c.

This lascivious dance is very ancient. The poet Callimachus, *Hymn. Delos*, and the younger Pliny in his letters, mention it. It is yet to be found throughout Asia Minor, according to Barretti and de Langle, *Voyage en Espagne*, v. 1, p. 145.

Dances of this kind are to be seen at Otaheite, according to Bougainville, Cook, and Vancouver, &c.—practised by the Bayaderes of India, according to Sonnerat;—among several nations of the South Sea, according to Forster, *observations au 2d Voyage de Cook*, vol. 5, p. 385;—in New-Zealand, according to Marion and Duclesmeur, *Voyag.* p. 134;—also among Negroes, according to Labat, *Ethiop. Occident.* v. 2, p. 48 and 52. Thunberg says that the dance of the Caffres is a quivering of all the muscles; *Voyag.*, Trad. fr. 1794, p. 119. Levaillant, Kolbe, Sparrmann, and Paterson, give a description of that of Hottentots.

The women of Barbary, according to Shaw and Russell, fall into fits of hysterics when dancing with rapidity their voluptuous dances. See also Bruce, *Voyage*, &c. v. 5, p. 81.

† Saar, *Ostindische, Kriegsdienste*, p. 45, and Jefferson, *notes on the State of Virginia*, p. 139.

stances of corruption in all countries under the Torrid Zone.

White negresses or Albinas, as well as white negroes, are of a cold temperament and barren.* Such a tendency exists among wan-complexioned women of the white race, with red eyes easily affected by the broad light, the hair all over their body white and silky, and a feeble constitution. A similar degeneration occurs with white rabbits, cats, dogs, horses, birds, &c. but dark and red complexioned women are more robust, and have stronger passions. They have the areola around the nipples,† and other membranes, of a darker color than the wan-complexioned, in whom such parts are usually more pallid.

We may also remark that the women of the South of Europe, have warmer constitutions than those of the North: the short and quick Portuguese female surpassing in this respect the Spanish and Italian women, while the latter exceed the French who have rather been accused of being addicted to coquetry. On the contrary the German women are of a cold temperament, and if we remark an apparent exception among Russian women, it is as much owing to the moral corruption of that nation of which it has been said "qu'il étoit pourri avant d'être mûr," (corruption came before maturity,) as to the habit of breathing an atmosphere always heated by stoves, and wearing fur dresses, which causes produce the same effect as the warmth of Southern countries. In like manner women seem more excitable in summer than in winter, according to the observations of ancient physiologists. It has been observed that women who continued barren in the cold countries of Europe, have sometimes brought forth under

* Lebat, *Afriq. Occident.*, v. 1, p. 140, relates that an Albina or Dondose, (white Negress) the offspring of black parents, bears black children. Thus does nature claim her rights. It is known also that Negroes get a yellowish color by old age when they grow grey-haired, and the iris turns whitish.

† Stisser, *Hebammenb.* P. 8.

the Tropics;* any irregularities of constitution being more easily counteracted there, than under the cold and foggy skies of Belgium.†

Negro women are acknowledged to be very good and tender mothers. They have much milk, and in Juvenal's time, Egyptian breasts were notorious for their size.

"In Meroe crasso majorem infante papillam."

At Sofola, young negresses have been observed whose breasts contained milk,‡ although they had never borne children.

In every low and damp country, women and even the females of tame animals, give much milk; they suckle their children for a long while. For that purpose in Colonies white children are generally nursed by negresses. Mandinga females are especially remarkable for that extreme maternal love, which is stronger among women of a natural and mild disposition, than in our refined and witty European ladies, who find it difficult to unite the duties of nature, with the pleasures of society, because in their opinion the trouble of nursing and attending their children, would wither too soon the flower of beauty of which they are so proud. Not only maternal duties attach the negro woman to her child, but it has been remarked that this tender affection is carried even to excess by women living in countries where polygamy prevails.

European women in hot climates are very much subject to those diseases of their sex which result from too great relaxation throughout the system; whereas, negresses, on the contrary, are exempt from complaints of this character, but liable to those of an opposite description. Dr. Sparrman, the Swedish Naturalist, who went to make discoveries in Africa, relates that those periods which are pecu-

* Piso, *Hist Nat. Ind.*, l. i., p. 12.
† Denys, *Amt der Vroedvrouw* p. 792.
‡ Prosper Alpin, *Med Ægypt.* l. iii. cap. xv., p. 107, Edit. 2r

liarly dangerous to the female constitution in Europe, are much less troublesome in Africa. This is also confirmed by many planters, as well as captains and surgeons of Guinea-ships, who have had the fullest opportunities for observation.

Negresses bear many children, owing perhaps to their phlegmatic temperament, although the nervous system seems to exercise a great influence in it: but as their constitution is very humid, it modifies the too great violence of the sensibility of the organs of generation.* They have frequent miscarriages on account of the irritability of their nervous system, which occasions a great perturbation in the uterus, especially in cases of great sorrow, or strong passions: besides the warmth of the climate which accelerates the blood, and their being subject to hard labor, are causes operating to loosen the fœtus. For want of careful investigation of which, they have been accused of making use of potions to produce abortion. It is known that they have frequently been induced to resort to such nefarious practices from various reasons, as the fear of having too many children to provide for, jealousy of the negroes, and the apprehension of losing their beauty. To perpetrate this crime, they have many expedients, and especially make use of strong emmengogue plants. Mademoiselle Mérian, says that in the colony of Surinam, the beautiful flower "Poincillade" is employed for that purpose †

If negresses are so very anxious to secure the affection of those by whom they are beloved, as to resort to such criminal expedients to preserve their beauty, on the other hand they know how to be revenged when despised and deserted. The Africans being exceedingly jealous, those who excite their jealousy must be cautious and upon their

* Lebat, *Ethiop. Occid.*, v. 1, p. 207, maintains that Negresses are very lascivious, and bear many children.

† *Poinciana Pulcherrima.* Linnæus.

guard, for all negroes are very skilful in gratifying their revenge by poisons, and they are not deterred from the perpetration, nor do they make any confession of their crime, from fear of the greatest tortures. They are acquainted with the properties of many venemous plants; and in order to shelter themselves from any suspicion, they often try the violence of the poisons on their wives and children.

Those negroes with a low forehead, sunk eyes, a hypocritical look, and large ears, are generally thought to be very dangerous on account of their bad character.* To take revenge especially when excited by jealousy they dare every thing, and often anticipate by a voluntary death the punishment due to their crimes.

Although the extreme lasciviousness of negro women opposes the propagation of the human species, yet their fecundity is undoubtedly augmented much by their simple and animal mode of living: for it has been asserted that the more men and women are civilized, and cultivate their mind and intellect, the more unfit they become to propagate. Almost all the vital power is carried to the brain and senses at the expense of the other organs. This will appear very evident if we consider that Africa has still a large population, although for four centuries the slave trade was carried there to a great extent, and thousands of its inhabitants shipped every year for the Indies. Besides many tribes are polygamists, and the Chiefs have as many wives as they choose. In Africa the majority of negroes may when they please repudiate their wives, and buy concubines. Indeed adultery is a crime on the part of a woman, and if taken "*flagrante delicto*," she may be put to death; but except in that case every thing goes on smoothly, and is settled in an amicable manner. Negresses generally are by no means remarkable for jealousy.

* Pouppé-Desportes, *Maladies de St. Domingue*, v. 2, p. 269.

Hard working negresses suffer comparatively little in parturition, though this may be accounted for from their natural conformation approaching in this respect the corresponding parts of the brute creation.

These easy parturitions proceed from two principal causes, the one above mentioned, the other the smaller size of their infants in comparison with those of Europeans. The contrary is the cause of difficult and dangerous parturitions among European women. Perhaps it is not sufficiently known how much an effeminate education, our social perfection, the irritability of the cerebral and nervous system of women, are contrary to operations of nature in this particular, and the developement of the pelvis. Our simple, ignorant, rough country women suffer little in child bearing, while the dangers of delivery are great in cities, in proportion as women abandon themselves to an indolent life, which developes their sensibility, and exalts their power of thinking at the expense of other functions, which nature imparted to them. In addition to this, the heads of white children are naturally larger than negroes. The Universal Disposer of events has ordained that the *fontanellas* should be left open, in order that the operations of nature in the white race, might be facilitated by the power of constraction in the brain. In the infant negro the fontanella is smaller, and sooner closed. Such an aperture is not to be found in quadrupeds. It is beyond any doubt that the *animal life* is more favorable to the propagation of the human kind, and to easy delivery, than *the civilized life*, and proportionably the number of births is greater in villages than in cities.

It is observed that negresses having large and pendulous breasts, can on that account suckle their children for a long while. The latter fasten so closely to the shoulders of their mothers, that they do not prevent them from working. Such a habit is sometimes observed among monkeys. The little ones cling to the back or hips of the females, who with that burden climb nimbly up the trees.

In Ethiopia some negroes mutilate their children, for the purpose of selling them to Turks, inhabitants of Morocco, and Persians, as eunuchs and keepers of seraglios. The most hideous are the most valuable, as their ugliness prevents them from being attractive to those under their charge. Besides, those black eunuchs are vigilant, severe, and much devoted to their masters. They have a great power over their women, and carry it often as far as beating and flogging them.

Negroes living most of their time in a state of nakedness, and inured by being always exposed to the sun's rays, and to the inclemency of the atmosphere have the *chorion* or *skin* thicker, and more oily than ours; this renders cutaneous diseases fatal to them, because they come out with difficulty. Small pox, for instance, sweeps away every year a great many negroes, both in Africa and the European colonies, and induces a great mortality among savages or northerners, whose skin is thick: this preventing the disease from breaking out, it is carried towards the most important interior organs. It is worthy of remark, that negroes living north of the line, are not liable to small pox, as it is said, before puberty, or about fourteen years old. Probably it is necessary that their hard skin should acquire a certain degree of irritability to permit the germ of that disease, and others of the same kind, to come out. As the faintest light affects the eyes of an owl, sufficiently to permit him to see at night, while *we* cannot see except during the day, so the skin of Europeans is easily affected by the virus of the small pox, and they take the disease in their infancy, while negroes are not liable to it before puberty. Negroes born in Africa, south of the equatorial line, are never subject to small pox, but to the *Pian*, the disease we have already described. If that is generally the case among the races of negroes, it shows that their temperament is atrabilarious, or melancholic; for the essence of such a temperament is to be generally

exempt from inflammatory and cutaneous diseases, but liable to chronic affections, as ulcers, scurvy, &c.

Negroes, like the nations who live naked, have the singular custom of cutting their skin, of carving on it figures, and speckling the body with various colors impregnated in the skin. Extreme heat indeed chaps the thickest part of their skin, and covers it with small cracks, not unlike the rough bark of a tree. In order to remedy such inconveniencies, they are careful to rub themselves either with oil or grease, which softens their rough epidermis.

When nature made the negro inferior to the white man in intellect, it indemnified him in another way. If we enjoy greater pleasures from the mind, Africans are more pleased through their senses. Our greatest delight consists in towering to high thoughts, acquiring knowledge, and enjoying the charms of social intercourse. Negroes find their greatest pleasures in being devoted to *material* objects. If we seek after glory, riches, power, they on the contrary, prefer an indolent obscure life, and believe that riches cannot make up for any sacrifice; to work is more intolerable to them than misery; they do nothing, unless compelled by necessity. A European must have wealth, consideration, a thousand objects of luxury, or particular comfort—his whole life is spent in seeking after enjoyment, and still he is never satisfied. A negro, on the contrary, lives on, without attempting to better his condition. He would rather forego any thing that might benefit him, than take the trouble of procuring it, and is satisfied in his nothingness. We require excitement; the negro rest. What constitutes our pleasures, are his troubles; and that apathy, which is a suffering to us, is to him a source of the greatest delight.

Let the white man study the celestial bodies, and rate their course; let him travel over the globe, to discover the mysteries of nature; and the Almighty's nameless and stupendous works—the dull Hottentot stretches himself on the ground, smokes his pipe, eats and sleeps; he laughs at

our activity, which he calls folly and excessive misery; he thinks we are pursued every where by the demon of necessity. In Europe, and other civilized countries, we esteem actions in proportion as they excite observation—in Africa, ignorance and carelessness of every thing are more prized. Though we may attribute such differences, in a great measure, to a diversity of organization, which the black and white race present, we cannot deny that it is also somewhat owing to the nature of the climates; for we remark that we earnestly desire to repose, when heat has prostrated our bodily and mental strength, whilst we are excited to a kind of restlessness and perpetual agitation by cold, which hardens our nerves, and augments our courage. Confinement is intolerable to a European, but offers to the negro a quiet retreat, where he delights in doing nothing.

We see very evidently, from the narrowness of his brain, that the intellect of the negro is not so active as ours. Even the savages of Florida, and Carribeans, reduce to slavery all the negroes they have carried off from European settlers.* *All over the globe, negroes in the vicinity of another human race, are very soon subjected.*† *On the contrary, not one of the other races has ever been enslaved by them. In fact, it would be unnatural to suppose that the less intelligent should rule. This alone proves the constant inferiority of the negro species among all other races.*

In man, as well as in plants, the most vital organs are placed in the superior part. As the reproducing faculties of plants ascend towards the extremities of their branches, where generally flowers and grains are formed, so the most sensible faculties are collected in that superior part of animals "the head," and are so much the more concentrated in the medulla oblongata and brain, as in the series

*The Seminole War in 1835-6 has proved this fact.

†Thus in New-Zealand, blacks or *coukies* are slaves; and are devoured by the *Rongatendas*, of Malayan race.—*R. Cruise, Account of New Zealand*, 1823.

of animals, the conformation approaches towards that of man. Our white species, being at the head of the creation, and the summit of the great pyramid of life, it was natural that the principle of sensibility and intellect should have been placed in the brain of man, to render him the most intelligent of all creatures. On the contrary, animals being more or less bent towards the earth, or horizontally placed, their principles of sensibility and life could not so easily ascend to the head, as in man, whose station is erect.

"Os homini sublime dedit, cœlum que tueri
"Jussit, et erectos ad sidera tollere vultus."

Thus, brutes have a greater vigor and life in their limbs, in proportion as their brain contains less.

This is not a mere fanciful speculation; it may be proved to a demonstration. For instance, among the vertebrated animals, the brain of fishes and reptiles, whose position is naturally the most horizontal, is the smallest of all; their medulla oblongata, and the nerves emerging from it, becomes proportionally more volumnious than in man, mammifers and birds; hence it results that the principle of life is not concentrated in their brain; for cut off the head of a frog, a snake, or a fish, destroy the little brain of a turtle, and yet these animals may be seen alive, and crawling about for days afterwards; and though their limbs have been cut to pieces, they continue to quiver for a length of time, so great is the nervous power they are supplied with. A bird, or a duck, for instance, deprived of its head, moves but a short time, and expires. A quadruped dies instantly. Let the keeper of an elephant drive a nail in his medulla oblongata, between the atlas and axis vertebræ, which support his large head, this unwieldy animal, in the midst of his greatest fury, will fall suddenly, as if thunder-struck. A man beheaded, dies immediately, and his limbs preserve their warmth and contractile faculty but a few moments, under the most powerful galvanic strokes. Indeed, the more volumnious the brain of an animal, the smaller his

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medulla-oblongata and the nerves attached to it; so, man having the largest brain, has always the smallest and weakest nerves for motion, and the other functions of the body; while the inferior creation live so much the more by these organs and members, as they have less cerebral capacity.

This proportion becomes more evident, as animals are more bent towards the earth, and at a greater distance from the human perfection. Let us consider a negro: his brain is certainly smaller, and his nerves proportionally larger than those of the white man; in fact the negro is more disposed to the pleasures of the body, more used to labor, and less affected by the excessive heat of the sun than the whites; but on the other hand he thinks less than the latter. In like manner the monkey is very inferior to the negro, his station ceases to be habitually erect, his brain contracts, and the occipital hole is placed farther back; finally we may trace the degradation of the vertebrated animals in their series, and in proportion as the skull becomes smaller by the length of the snout, the brain appears melted and exhausted, so to say, through the rachidian duct, and in the nerves of the body. On the contrary, if we ascend the series, we will see animals arriving by degrees to an erect station, their brain expanding, while the medulla oblongata and nerves will become smaller, as if to collect all the energy towards the cerebral summit. If man was to remain a long time in an horizontal situation, his brain would become torpid, not only on account of the blood collecting in it, but because the nervous faculties are distributed more uniformly throughout the members, and re-establish in them with rest and sleep, an augmentation of strength.

Having a larger brain, and a greater intellect than all animals, man stands erect, and exercises dominion over the globe; his mind always takes a high flight towards vast and sublime objects. We live by the head, which has become the abode, and sanctuary of the soul, and to which

the other members are subservient, whilst animals exist only by the members. Has not Plato well understood the nature of man, when he calls him a "*celestial plant*" as if emanating from Heaven, and always wishing to return to it. The brutes, on the contrary, stoop humbly towards the earth, to feed and remain on it, wallowing in the mire of carnal pleasures.

If man exists by the intellectual faculties, the negro beyond doubt will, on that account, be an *inferior man;* he will approach nearer to the *brute*, as we see him more subject to the wants of his stomach, and to all sensual gratification, than to the dictates of his reason. He does not love his idols, but he worships them through fear.* Such a degradation is still more apparent in the Hottentot; no human being can be more stupid, brutal and dull than he is. If we compare him with the most perfect monkeys, the distance between them will appear comparatively trifling, and he is next to them in his organization; witness the grinning projecting mouth of the Hottentot, the small size of the internal volume of brain, the posterior position of the occipital hole, the inflexion of his dorsal vertebræ, his pelvis also in an oblique position, the curve of his stomach smaller, his knees half bent, the distance between his toes, and the flat position of the soles† of his feet as in monkeys. The Hottentot feels a difficulty in speaking; his voice is like the clacking of a turkey, and presents an evident affinity to the Orang-Outang, which has a kind of hollow clacking, owing to the membranous bags of the larynx in which his voice is immediately lost.

Negroes are conscious that such an affinity, if we may say so, exists between them and monkeys, as according to all travellers they look upon monkeys as wild and lazy

* Desmarchais, *Voyages*, Paris, 1730, in 12mo. vol. 1, p. 333.

† The Hottentots acknowledge that their *Calcaneum* is higher than Europeans. Indeed, according to the relation of Barrow, they know by the print of the foot of a man upon the sand, if he is a European or a Hottentot; the latter being similar in that respect to the jocko

negroes. Let us see the account of Grandpré, an officer of the French Navy. "We met on the coast of Angola, the Kimpesey (Chympanze); this is the Congo name for the *Simia Troglodytes;* the intellect of that animal is really surprising. He walks generally erect, leaning on a branch of a tree, as on a walking cane. The negroes fear him, and not without cause, for he handles them roughly when he meets them. They say he is unwilling to speak only through laziness, and think he is afraid of being subjected to work, if he was discovered to be a man; in short they believe he could both speak and work, if he would. This error among the negroes is so strong, that they speak to him when passing by."*

In fact, when we consider the great analogy between monkeys, Hottentots and Papous, so great that Galen in the anatomy of a Pitheque, mistook him for a man; when we remark how intelligent the orang-outang is, how much his bearing, actions, and habits are similar to those of negroes, how easily he is instructed, it seems that we must acknowledge the most imperfect negroes, to be next to the most perfect monkeys. We are indeed, far from maintaining that they belong to the same species, although the female orang-outang displays many constitutional peculiarities of the human female, as gestation for nine months, &c., and is as fond of men, as monkeys of women. No doubt there is a chasm between a monkey and a Hottentot; not so great is that which separates the Hottentot from the Caffre, this one from the Malays, the Malays from the European, still the transition is incontestable; it has been acknowledged and admitted by all Naturalists, who have classed them immediately after the human species, Linnæus himself being the first authority.

* It is perhaps the σφιγξ or the σατυρος of Elien. What the aancients said of the satyrs, applies also to the Chympanze, which inhabits Africa.

There is a real gradation of organization and faculties, in all the bodies of Nature; for we may descend by degrees from the *white man* to the *Negro*, and from the *Negro* to the *Hottentot*: from the *Hottentot* to the *Orang Outang* the transition is very great, as the *first* among the *monkeys* is still very inferior to the *last* among *men.** From the monkeys we are led by progressions hardly perceptible, to the whole class of quadrupeds; from the latter to birds, reptiles, fishes, molluscas, crustaceous, insects, worms, zoophytes.—The "Polypi" constitute a very remarkable gradation between animals and plants, being called zoophytes, viz. *Animal-plants.*

The series of plants from the mimosa to the moss does not present more sudden transition than that of animals. Finally we arrive to the last limits which bear the greatest affinity to the stones and the most perfect minerals;—among the latter we find the same law of the regulating principle. Every thing in Nature therefore constitutes a series established by the "*Divine Spirit*" the supreme Director of matter. It seems as if we could see this "*Soul of the World*" budding incompletely in minerals; expanding and increasing in the various branches of the vegetable kingdom; bursting with all its might in the animal kingdom, displaying its presence by the "*Sensibility*"; finally being exalted to the last degree in man, and ascending by almost endless transitions to the very bosom of the Almighty God of the Universe.

God is every where: His eternal, immensurable power extends over the whole universe, and penetrates it in every direction. This great truth is established not only

† God in His admirable wisdom, has distinguished man from the monkey, which ranks nearest to him in the order of Creation; for He has not permitted a brute to take the smallest share in human conversation, having supplied the larynx of the orang-outang with membranous bags, in which his voice is lost.—Camper, *Nat Hist van Orang Outang.* * Janus Marcus Bush, *Tract. de Mechanism, organi vocis huj. fonction.* Gronin., 1770, in 4to. Vicq. d'Azyr, *Syst. Anat. des Anim.*, t. 2, disc. prelim. p. 38; and *Philos. Trans.* t. lxix, p. 189.

by the universal attestation of all ages and nations, but still by the sight of this world, so magnificent in all its parts, and proclaiming as it does in all places, the glory and wisdom of its Creator. Lift up your eyes to Heaven and see this sun, those shining and brilliant stars; look at this incredible profusion of countless thousands of thousands of plants and animals; examine the wonderful relations, affinities, correspondences, between all these beings and man, that astonishing harmony which links them together, and you will acknowledge how admirable in all His works is God, the great soul of the world.

Man above all is the creature of His choice, the masterpiece upon whom the Almighty has showered all His gifts, and whom He endowed with a ray of wisdom and genius. We live in God, said the Apostle, "*In Deo vivimus, movemur et sumus.*"

Generally speaking, the European is the most intelligent and polished of all the inhabitants of the Globe, after him are to be ranked the Hindou, the Asiatic of the Mongul race, as the Chinese, Japanese &c., who themselves are followed in the gradation of intellect by the Malayan tribes, the Calmucks and native American hordes; finally going down we reach 1st, the Laplander, 2d the Negro, 3d the Hottentot and even the Cretin, 4th the Makaia, 5th the Negro Eboé, who, according to Bryan Edwards, has a mouth shaped exactly like that of a Baboon. We pass then by imperceptible degrees from man to monkey. Let us consider above all, that the violent and brutal passions acquire a new and frightful energy in these beings, in proportion as the intellect decreases. Nothing can be carried to a greater extent than love, hatred, revenge, joy, fear, jealousy, finally all the passions of the human heart, among negroes; these are in all beings in proportion to the weakness of the mind.

We must also remark that as the *human race* is much more distant from the perfect type in Africa, than any where else, witness the Negroes, Eboès, Gallas, Hotten-

tots, Boschimans, Papous &c. so *the monkeys of Africa are more stupid and ferocious than those of Asia.* The Chimpanze has a lower forehead than the reddish Orang Outang of Borneo, and appears to be less intelligent. The most ferocious and lascivious monkeys, the Papions, Mandrills, Maimoons, all the Baboons with long canine teeth, are natives of Africa; as if it were according to the laws of nature, that men and monkeys should be *debased* in this barren and burning land, amidst lions, tigers, and the most savage beasts. Never does the African elephant display the docility and intellect of the Asiatic one; as never does the brutal Caffre and the bloody Moor possess the mildness and industry of the peaceful Hindou and patient Bramin. Thus in Africa beasts and men inured and hardened by too hot a climate which carries anger and love even to ferocity, are plunged into the most disgusting excesses; to gratify their revenge or lust they listen only to their impetuous senses. Most of them are more carnivorous; for even negroes feed upon raw fish, half-putrified by the sun. The teeth of the African monkeys testify that they are more fond of flesh than the monkeys of Asia, which are milder and more docile.

New Holland or Australasia, although situated under the Tropic of Capricorn, has no monkeys, but several other races of Quadramani.

Remarkable instances of analogy have been mentioned, between the *character* of the principal brutes, and men of each country, because of the latter living in a kind of community with the former. Differences of manner are even to be remarked among men who tend the several kind of herds; thus, the shepherd is not so *clownish* as the cow-herd; nor so *dirty* as the swine-herd, and less *brutal* than the ostler. In like manner, the character of the *Laplander* is analagous to that of the rein-deer. The *Arabian Bedouin* becomes sober and indefatigable as his Camel; the *Tartar*, wandering as the herds of his

horses. The habits of the *Negro* have been compared to those of the monkeys of his climate; the gluttony of the *Russian*, to that of the Glutto (*ursus Gulo*) of the same country; the *Greenlander* is as oily and insensible as the Phocas, which afford him his food; the *Moor* of the deserts, has the ferocious characters of the Jackal and Hyena; the *Peruvian* is slow and patient, as the Vigone; the *Savage of Canada* as the Kinkajou; the *Hindou*, submissive as the Cow, the *Malays*, ferocious as the Tiger, the *Papou*, dirty and vile, as the Swine of his country.

Each great family of Nations presents also peculiar habits in the manner of *resting*. For instance, the *European* sits down upon chairs; *the Asiatic* sits cross-legged upon the earth or carpets; the *Negro* either in Africa or New Guinea, as well as the Papou, remains squatting on his haunches, like the monkey. Finally, the *American Savage* lays down upon the earth, or stretches himself upon the ground, as in his hammock.

In the use of the four principal kinds of grain, each great family of nations presents no less remarkable instances.

1. *The European* especially lives upon *wheat*, and leavened bread; this food is substantial, and is the produce of an agriculture fostered by the laws, and the inviolable protection afforded to individual property; it is at once the *cause* and the *result* of *civilization*.

2. *The Asiatic* feeds upon *rice*, an unfermented aliment, the easy produce of a precarious culture, perhaps the only one possible under *Despotism*, which keeps nations in a stationary state.

3. *The African* on his barren and burning land is satisfied with his *couz-couz* (holcus spicatus) or *millet* (panicum miliaceum) the coarse productions of lazy creatures who live in a state of *brutishness*.

4. *The Native American* lives upon *corn*, a kind of food rather heavy than substantial; its abundance seemed to favour the carelessness and inertness of the nations

which made use of it. That condition was also rendered still worse by the use of eatable roots, as *manioc*, *cassava* or *potatoe*; since it is proved that food has no less influence upon our constitution than the climate.

ON THE MIXTURES OF CLASSES—MESTIZES OF DIFFERENT RACES.

CREOLES.

A European, settling between the Tropics, and marrying there, begets *Creole* children. This name is applied to all white men born in the Indies, and not belonging to the Aborigines; also, to negroes born in colonies, where their parents have been transported by the Europeans. The word properly applies to descendants of the European stock born between the Tropics. It is derived from *creare*, to beget.

The white Creole is generally healthy; his shape is regular: he is of a constitution rather thin that fat, delicate rather than robust, slender than thick and short. He is quick, ardent, passionate, and frequently haughty, being from his infancy, surrounded by slaves, always ready to obey him. In Europe, where arrogance of manners is not permitted, all persons of the same fortune are on the same level. This kind of hauteur of manner, and pretension to superiority, has rendered Creoles disagreeable; yet they are prevented, through pride, from debasing their character; it is that which inspires them often with a noble generosity and liberality, and makes them hospitable and high-minded.

Above being flattered by the obsequiousness of those about them, they would believe themselves to be on the same footing with them, were they to contract their vicious

habits. They are liable, on the contrary, to another excess opposed to it. On this account, they cannot bear the smallest restraint, and sometimes despise that of law and reason. Their natural impetuosity is only equalled by the "mobilité" of their sensations: the warmth of the climate, and the facility of indulging their pleasures, accounts for that state of excitement. Yet Creoles living in the cold countries of North America do not differ from Europeans.

To the sensibility of the organs of Creoles, living in warm climates, there are no limits, and their heated imaginations acknowledge no restraints. Though courageous, their courage is but momentary. The mobility of their fibres, and the extreme irritability of their nerves, are the causes of the sort of delirium with which, unmindful of the future, they abandon themselves to sensuality. They display a great deal of penetration and vivacity; but their natural inconsistency renders them unfit for deep and scientific studies, as well as for the strict discipline so necessary in time of war. Their passions are violent; their love void of that exquisite delicacy which is its most attractive charm. They are ignorant of those refined degrees of sentiment, by which the lover passes from hope with its fears, to possession with its raptures.

Their other propensities are not the less excessive and impetuous. Among them we may mention the abuse of strong liquors, the excesses of the table, gaming, ambition, revenge, and jealousy, to all of which they are subject, and which produce their greatest misfortunes. Such is the impetuosity of their feelings, that moderation cannot be found in their affections.

This great violence in their nervous system, is undoubtedly owing to their constitution being always in a state of exasperation caused by the warmth of the climate. The organs of the senses among Europeans are imbibed with humors, blood, and covered with a spongy and swollen cellular tissue, hardening the nerves, and preventing them from being easily affected by the contact of external bo

dies. On the contrary, in the southern regions, the liquids are evaporated by the warmth of the weather, the bodies lose their embonpoint, the cellular tissue flattens, the nerves are more exposed to the external impressions, and more easily affected. It is not, therefore, surprising, that we should see passions and sensations more violent, as the body is more bony, the nerves less enveloped and moistened by the liquids. This extreme sensibility is the cause of a great mobility, or rather a perpetual inconstancy; for it may be easily understood, that too excessive sensations becoming intolerable by their violence, it becomes a matter of necessity that they should often change.

The best proof of what has been said above, is that men are more bony in hot climates than in the cold regions. All Europeans, settling in the Indies, or other southern colonies, are, according to their constitution, more or less affected by an inflammatory disease, before they are climatized. In fact, in Europe, a natural equilibrium exists between the liquids and the solids of the body; but in warm countries, the liquids are rarified by the heat of the weather; the solids, on the contrary, becoming more compact, the equilibrium no longer exists; the humors cannot be contained in the body; a general effervescence takes place, as well as a turgescence, which is particularly developed by an abuse of stimulating and ardent drink; a habit common in those countries. Hence results a bilious plethora. Copious bleeding and a spare diet diminishes the quantity of humors, and re-establishes the equilibrium necessary to health in those climates. This is the first cause of the paleness, or that kind of livid and sallowish complexion common to all the Creoles. It is not the sun alone which renders their skin of a yellowish hue, since the parts of their body that are always covered, are never of that freshness, lustre, and rounded embonpoint remarked in the Europeans. The latter cannot be climatized, unless they lose that superabundance of the liquids, the cause of their plethoric and robust constitution.

In like manner, Creoles visiting Europe become weak, and sensible to cold, until their bodies have been accustomed to the temperature of the climate of that part of the world. When afterwards they return to their own country, to be healthy, they must lose that superabundance of the humors, contrary to the nature of a warm country.

In Creole females, this diminution of the blood and other liquids, may be deduced from their constitutional peculiarities, shewing but little fluid secretion, except when counteracted by some spasmodic affection. This accounts for their being weak, indolent and timid; but as their nervous system is more sensibly affected than that of the men, on account of the great weakness of their fibres, it follows that their passions are exceedingly impetuous. Jealousy they carry to madness. Being unfit for any kind of serious mental occupations, they indulge their immoderate propensity to sensual gratifications. Love, with all its illusions, is a condition, and even a necessity of their existence. If their excessive indolence and inactivity, is the cause of their tyranny and despotism, on the other hand, their moral sensibilities and virtues are sublime.

Females Creoles arrive at puberty sooner than Europeans, from the warmth of the climate giving an additional activity to their organs. This very sensibility causes them frequent and dangerous hemorrhagies of the uterus, especially when they indulge in excessive sensual gratification, or of spiced aliments and strong drink. They are also subject to miscarriages, and have but little milk. Hence, their infants are always nursed by negresses, who never swaddle them. Thus enjoying from their birth the free use of their limbs, they are never deformed. It is said that female Creoles breed very often, and frequently have ten or twelve children; but this seems to be an exaggeration, for the inhabitants of warm countries are very seldom, if ever, as prolific as those of cold regions. In France, the number of large families is greater at the north than at the south: besides, manners are corrupted in proportion

as the warmth of the climate assists the passions, and nothing opposes the reproduction of the human race more than corrupted manners. However, in warm climates, the abundance of food, the violence of love, and the fertility of the soil, contribute to a greater developement of the principles of life, than in the temperate regions.

Undoubtedly, the nature of the air and soil have an influence upon the diseases and health of the inhabitants. American Creoles are almost exempt from the diseases resulting from the plethora of liquids, as well as from apoplexy, pleurisy, catarrhal affections, gout and gravel; but are subject to the affections, arising from the activity of the fibres, and mobility of the nerves. They grow old sooner than the Europeans, but are less infirm. Exhausted and worn out by the excessive pleasures of their youth, they sink in the decline of life, into the torpor of a tranquil dotage.

MULATTOES.

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The word Mulatto, *Mulattus*, is derived from *Mulus;* it applies to individuals of the human species produced from the white or European, and the black stock. Nothing is more common in colonies than such a mixture of the two species.

The legislator should interpose the authority of the law to repress in colonies those abuses, so much the more great, as they are the source of more disorders,* viz. the overthrowing of fortunes, the destruction of men rendered effeminate by an early debauchery ; for negresses display no common proficiency in the arts of exciting the passions, and gaining an unlimited power over individuals of a different sex. Their African blood† carries them into the greatest excess.

Those adulterous connexions are the cause of so many illegitimate children left destitute of fortune and education; they are a burden to colonies, as they do not possess

* Half-breed children multiply beyond any calculation at Bengal, and according to Lord Valentia, they will be the ruin of the English Colonies.

† Also from the word *Africa* derive *Afer, Afre, fervor, fervidus*, &c. which mean in several languages, *ardor, passion*, &c., the root is πυρ, *fyr*, feu.

the intellect of the whites, nor the useful submission of the negroes. They form an ambiguous class, without rank or social condition; ready to do any thing to avoid labor; hated and despised by the negroes, who look upon them as so many would-be usurpers of the rights of white people, over them, and scorned by the whites of pure blood, as being inferior to them. They become more dangerous than useful in all European colonies, and are distinguished as colored people, or *petits-blancs*, mock-whites.

The nature of the races, or rather of the white and black species, is visibly distinct. Philip Farmin saw* in the colony of Senegal, a white woman, delivered of twins, one white, the other a mulatto. Parsons mentions a similar circumstance which took place in Jamaica.† This serves to prove evidently, not only superfœtation, but the influences of races even in the womb; for, although black children, when first born, are not yet black, still, certain parts of the body in both sexes, have the peculiar hue of their race, and seem to be in this respect, more essentially *negro* than the rest of their body.

Among the several mixtures of races, and human species, we may establish *four classes:*

The *first* is that of *simple mixtures*. For instance, a white European and a negress produce the *true mulatto*, who partakes equally of both species in color, conformation, habits, natural and moral characteristics, the mouth, a little projecting, &c. If mulattoes never intermarry with any but those of their own color, they beget children like themselves, and, forming a race; their offspring are called *casques*, a corrupted expression, used instead of *caste*.

* *Instruction importante au peuple sur l'économie animale*, Lahaye, 1767, in 8vo. part 2.

† *De motu musculari*, p. 70. The woman had had an illicit connexion with a negro, immediately after her husband.

In the East-Indies, whites and Asiatic Indians, produce individuals called *mestizes*, who became there as burdensome as mulattoes are in the Antilles, and on the American continent. Fair complexioned persons beget mulattoes, not so dark as those produced by dark complexioned; their flesh being more delicate.

With native Americans, whites produce mestizes or Mest Indians, called *mestizo*, they are generally weak.

Individuals born from a negro and an American Carribean are very robust, and of a dark copper-colored skin. They are called *zambi*, or Lobos; in Mexico, *chino* (Chinese). We also call the offspring of a negro and a mulatto woman, or of a negro and a Chinese, *zambo*.* It seems every where, that the mixture of a negro with a European, produces a race more active, and more able to bear hard labor, than the mixture of the white with a native American.—The mulatto speaks very quick, and carries love, anger, and the other passions to great excess. At Banca, the produce of a Chinese and Malayan woman is called a *Teko*.

In the East Indies, an Indian and a negress, and vice versa, produce a mestize, called *Bouganese;* he is darker and more slender than the mulatto born from Europeans.

All these *simple mixtures* may perpetuate, either between themselves, or with other races, and form a class.

The offspring of a white and a Hottentot woman, is called *Baster*. His skin is of a dried lemon color; but he takes more after the white than the Hottentot; for he is more active, courageous and strong than the latter; yet the projection of the maxillæ and cheek bones, is a genuine characteristic, which is remarked even as far as the fourth generation.

* Mr. de Humboldt, *Essai politique sur la Nouvelle Espagne*, v 1, p. 130, l. 2, ch. 7.

The offspring of a Hottentot woman and a negro is superior to the Baster in his stature; his black complexion is mitigated by the olive colored pigmentum of the mother, and is not so dark as the negro. As to the rest, a Hottentot woman who begets only three or four children from a Hottentot, breeds more with a white or a negro.*

In the *second* class, are included the offspring of precedent mixtures, combined with a *primitive stock*. So, in those second classes, one blood is as 2 to 3, and the other as 1 to 3, which causes the offspring to vary according to that proportion.

We call the offspring of a negro and a zamba, or vice versa, which returns to the black color, *Zambo prieto.*

A white and a mulatto woman produce *Terceroons* or *Morisques.* Some authors call this class *Quarteroons.*

With an Asiatic Indian, a white produces a *Castisse.*

With an American mestize, a white produces a *Quatralvi* or *castisse.*

A negro and a mulatto woman produce *Griffes* or *Cabres.*

A Carribean and a Zambi produce *Zambaigi.*

The offspring of a Mestize and a native American is called *Tresalve.*

A Carribean and a mulatto produce a *dark mulatto.*

In the *third class,* the mixtures come nearer to the primitive stocks, as the offsprings have three-fourths of one blood and one fourth of another.

A white and a Terceroon produce a *Quarteroon,* called sometimes wrongly *Albinos.*

With an Indian castisse, a white produces a *Postisse,* and with a Quatralvi, an *Octavoon.*

All these mixtures are more complicated, if all these different classes mix together.

So, a Terceroon and a Mulatto produce the *Saltratas,* for, returning to the black color, he *leaps backwards,* which

* *Levaillant. Premier Voyage en Afrique*

is the meaning of the word. All mixtures in which children are of a darker color than their mothers and fathers, will be called *saltra-atras*, or a *backward leap.*

A Mestize and a Quarteroon produce a *Coyote.*

A Griffe and a Zambi produce a *Giveros.*

A Mulatto and a Zambaigi produce a *Cambujo.*

In this second division of the third class the offspring partake at least of seven or eight kinds of blood, and as these complications are multiplied, all the principal characteristics of primordial species or races are obliterated, being modified by each other; so, the offspring does not preserve any one of its characteristic features. The skin of Terceroons and Quarteroons, mixtures of the white and mulatto, is more or less tawny. In females, the lips of the mouth and another membrane are violet. The scrotum of Quarteroon men is as black as the negro's. Generally, the black color is more apparent in the organs of generation and nutrition than in other parts of the body.

Finally, we have a *fourth class:*

A White and a Quarteroon produces a *Quinteroon.*

A White with an Octavoon Carribean produces a *Puchuelas.*

The offspring of a Mulatto and a Cambujo is called *Albarassados.*

The Albarassados and a white produce a *Barzinos.*

TABLE OF THE MIXTURES OF RACES.

Parents.	Productions or Classes.	Degrees of Mixtures
White & black,	Mulatto	½ white ½ black
White & mulatto,	Terceroons saltratas	¼ white ¾ black
Black & mulatto,	Griffe or Zambo	¾ black ¼ white
White & Terceroon,	Quarteroon	⅛ white ⅞ black
Black & Terceroon,	Quarteroon saltratas	⅞ black ⅛ white
White & Quarteroon	Quinteroon	15-16 white 1-16 black
Black & Quarteroon,	Quinteroon saltratas	15-16 black 1-16 white

All the other mixtures which can take place, have not been described; they are either not so remarkable or the

description has been neglected; but it is evident that such varieties may be multiplied in a geometrical proportion, and compose a great many modifications: each of them will preserve more or less its primordial features, in proportion to the several affinities to the primitive stock.

The names given to the several mixtures are to be found very often confounded together among authors, and in the accounts of most travellers. They mostly belong to the Spanish or Portuguese languages, because such classes were first observed in Spanish or Portuguese colonies.—According to several observers, and especially Antonio Ulloa, Twiss, those mixtures, propagating each in its own class, the third generation returns to its primitive race; the *stranger* blood disappears, or is worn out by the process of time.

Should such a fact be true, it would serve to prove that nature tends to resume its primitive forms, that it does not enter into our criminal connexions which seem to opposeits designs, and always claims the rights of its primitive races, when we cease to violate its laws.

The several mixtures remarked in almost all colonies are looked upon by whites, as the dregs of mankind; in them, they see but illegitimate productions of clandestine connexions, whom civilized society repudiates, and the laws disinherit. Yet individuals, springing up from such mixtures, are generally robust, well shaped, nimble and strong.

In mixtures of races, we remark that the head takes generally more after the father than the mother.* Daubanton and Jos. Ad. Bachmann, have made the same important observation on mules of animals.

Yet to arrive at the perfection of species, it is not necessary to cross different and very distinct races; it may be done by crossing several families of the same stock.

* Hacquet, *de Armenis obs.* ad tab. 41, *decad.* v, *Cranior, Blumenbach.*

For instance, a European and a European woman, of a neighboring country, or of a different family, may produce children of a constitution as good as the offspring of a European and a negress.

Long since in Europe, and among several nations, national characteristics have been obliterated; intermixtures of families have been multiplied by emigrations of northern nations towards the south, by conquests, colonies, and revolutions of empires. So, the Turkish and Persian blood has been improved by the mixtures with nations inhabiting Caucasus, as Mingrelian, Caucasian women, &c.; but in old Europe, nations mixing too much together, and being effeminated by luxury, are not so strong and healthy as their ancestors. Besides, we generally remark that manners are corrupted, in proportion to those mixtures. Truly, knowledge is more universally spread, but by the same reason diseases are likewise more so, as we see the plague, small pox, venereal diseases, and cholera morbus, each in its turn invading the globe.

ON SLAVERY

All over the world, and among all nations, we find differences in rank and power. Some are masters, others more or less subjected or enslaved.* The negro species particularly has been constantly subjected to the white, in every country where both have come in contact.

Aristotle† maintains that there are *slaves by nature;* that there are beings of *inferior intellect*, or incapable of providing for themselves, and for this condemned by nature to subordination. Among the Athenians, Solon; and among the Romans, Romulus, had given to the fathers the power of life and death over their children. Such was the custom among the Persians, although Aristotle calls it tyranny.‡ So it was among other nations, whose laws were thought perfect.§

* In the most ancient times, Eastern nations, attached to the word *white*, *white man*, an idea of *liberty* and *superiority*, and to the word *black*, *negro*, that of *servitude*, *slavery taxes*. By a metaphor, such names were given to countries. Hence it comes that white Russia, white Valachia, meant *free* countries; for this reason also, in ancient times Huns were distinguished into *white* and *black*, and when the czars of Russia shook off the yoke of the Tartars, they received the title of *whites*.—Schrer, *annales de la petite Russie*, p. 85, note.

† *Politique*

‡ *Moral. nicom.*, lib viii., cap. xii.

§ Dion. Prusæus, *orat.* xv.

By what right should we have dominion over all animals, if it was not owing to the superiority of intellect and dexterity, which God evidently gave to man, to govern as a master all animals. If our power is legitimate, if the Eternal order required that the weak and narrow minded beings should be subject to the strong and intelligent ones, their born protectors, as woman to man, as the young to the old, for the same reason, the negro, being less intelligent than the white, was then created to obey him. So fate decrees.*

Is it not nature which, giving to the negroes and Indians a smaller skull, has made the intellect of those nations subservient to the white race, whose mind is superior, and brain more developed. Is it possible, that if such disparity of organic frame did not exist, two hundred millions of Chinese could have been conquered so easily by a handful of Tartars; or how could the Europeans lord it over the world, as they have done, so successfully in the Indies, Africa and America.

Is it not a constant fact in natural history, that among several species of animals, the females and young ones obey males? Again: in several little republics of insects, do we not find warriors, protectors, and, at the same time, masters; for instance, among termites *(Termes fatale)* and the warlike ants, whose conquests and victories have been described by Mr. Hubert, are there not numerous Helots, or prisoners of war, condemned to supply their conquerors with food, to build dwellings for them, and take care of their offspring. Thus, nature acknowledges, or rather establishes the disparity of races and species. It is nature that subjects the sheep to the wolf, as it has placed man

* It is a remarkable instance, that in the islands of France and Bourbon, dogs belonging to negroes, follow the example of their masters, and yield to the dogs of the whites.—*Voyage à l'île de France, à l'île de Bourbon, par un officier du roi*, (Bernardin de St. Pierre) Amsterdam et Paris, 1773, in 8vo. vol. 1, p. 195.

above all the animals, as their supreme moderator. The world is a vast republic, where the rank of every one is marked. All beings, with the process of time, necessarily find their proper place and coordination, according to their respective value and power; as in a mixture of elements of heterogenous weights, every one rises or falls according to its specific gravity.

What do the defenders of a fanciful equality pretend? Were such a system of equality permitted, the world could not exist. Let man be deprived of his power over animals, and agriculture would be destroyed, man himself reduced to the neccssity of living in the woods, and feeding upon wild roots. Let such discrimination between animals be destroyed; let goods and properties be divided into equal parts among men, not one will be found willing to work for another; every thing will be annihilated for want of movers, as riches and distinctions. For, who would excel, if he were not to enjoy the advantages which are derived from superiority of industry and application. Then, it follows, that a perfect and constant equality is impossible, or presents nothingmore than the torpor of the grave. Nature has more wisely permitted that the weak and strong beings should both exist, in order that the latter should employ the former for the common good, and protect him.

It may be that such an order will appear unjust, but is it more unjust that the lion should devour the innocent antelope; that man should slaughter the useful ox who with so much pain cultivates his land; yet has not nature sanctioned, if we may use the expression, such atrocities.

Who can deny that natural inequalities exist among men; even fictitious ones are necessary to the existence of society: but such inequalities are counterpoised by each other. Man has been a child, and nature teaches him to respect the weakness of children; he has been more or less unfortunate, and fortune is so very inconstant that he cannot be insolent in prosperity. However illustrious and great may

be his lineage, is not *chance* the cause of it, and does not this reflection check his pride? Let the slave Thamas-Kouli-Khan, sitting on the mighty throne of Persia, proclaim if he felt happier and more free amidst plots, snares and conspirations. Let Sixtus the fifth deny that he has purchased the pontifical tiara by forty years of hypocrisy and restraint. For my part, I should prefer the humble lot of the slave Epictetus, to the destiny of the Emperor Nero, surrounded with wealth and power, but stained with the most dark and infamous crimes which will stamp his memory, with an eternal shame, throughout future ages.*

The word *slave* is derived, among moderns, from *slavus* Sclavonian, a people originally coming from Tartary or Scythia, whom Charlemagne, their conqueror, condemned to a perpetual servitude—according to Vossius and Menage, likewise "*servi*" among Romans, were only prisoners of war retained, (*servus from servare*,) they were called also *mancipia* (*quasi manu capti*) seized with the hands.† Thus the principle of slavery among men takes its source in the captivity at war. The Bible traces it as far as Nimbrod; Abraham had a great many slaves; Hebrews were brought into subjection by the Egyptians,‡ and the slave trade was so common, that Joseph was sold by his brothers.

The Bible frequently mentions the traffic in slaves, and the purest patriarchs participated in this kind of trade.

* Perhaps good and evil are not so unequally distributed between the master and the slave, the poor and the rich, as it would appear from their conditions; for cares follow riches, and he whose body is enslaved, has often a freer mind.—Théodoret, *De Providentiâ*, operum, v. iv, p. 392. Paris, 1642, in folio.

† "*Jure gentium servi nostri sunt qui ab hostibus capiuntur*," says Justinian, l. 1, tit. 5, 1. and Institut. l. iii, iv.

‡ *Genes.*, c.xlvii, and *Levitic.* c.xxv.

"If thou *buy* a Hebrew servant, six years shall he serve, and in the seventh, shall he go free for nothing."

"If a man *sells* his daughter to be a maid servant, she shall not go out as the men servants."

"Both thy bondmen and bondmaids which thou shalt have, shall be of the heathen that are round about you: of them shall you *buy* bondmen and bondmaids. Moreover, of the children of strangers who sojourn among you, of them shall you *buy;* and of the families that are with you, which they begat in your land: and they shall be your *possession.* And ye shall take them as an inheritance for your children after you, to inherit them for a *possession;* they shall be your bondmen forever."

Greeks and other maratime nations of the Mediterranean Sea, resorted to piracy, as the only way of being supplied with slaves.* The great number of them made during the Trojan war were sold in Cyprus or Egypt.† Among the Greeks, a stranger was called a barbarian, and was looked upon as a slave, or as one who deserved to be so. This was a customary trade, and in one of the plays of Aristophanus,‡ we read of Thessalian merchants coming, for the purpose of selling their slaves. Nothing could be more rigorous than the servitude of Helots at Sparta, while, according to Demosthenes,§ *the condition of slaves among Athenians was often happier than that of citizens in other countries.*

The conquests of the Romans, who seemed to have undertaken the subjection of the whole world,‖ had the effect

* Thucydid. *Hist.*, lib. 1.

† Homer, *Odyss.* l. xvii, lines 448, and l. xxvi.

‡ *Plutus*, act, II, sc, v.

§ *Phillipiq.* II.

‖ The ancient Germans and Scandinavians had servants called *Træles* or bondmen. Among the Romans, the names of slaves were often those of their countries, as Lydus, Phryx, Thrax, Geta, Davus. (standing for Dacus), Mysus, Syrus, Pœnus, &c.

of multiplying to excess the number of slaves in their immense empire. To retain them, they were obliged to establish bloody laws. They punished them with death when they pleased, and sported with human life. Hence originated those rebellions and servile wars, which placed their republic in jeopardy at the time of Spartacus.

The Spartans and Romans treated their slaves with cruelty; the Athenians, on the contrary, were humane to them. If we believe the census of Athens, given by historians, there were three slaves to one free person. In European colonies, the number of negroes, in comparison to whites, is much more considerable. It is at least six to one, and sometimes eight or twelve to one. Such disproportions are so much the more dangerous, as the blacks may be apprised of the number and strength of their fellow colored people. White slaves, among the ancients, were unable to recognize each other so easily, and this is the cause they did not revolt often, though their numbers might have secured them victory.

Besides servitude which originated in war or violence, there was also voluntary servitude. The ancient Germans were so excessively fond of gaming, says Tacitus, that, after having lost every thing else, they would even stake their liberty and body.* Voluntary servitude was also authorized at Rome, by a decree of the senate, under the emperor Claudius, but it was afterwards abolished by Leon.

However, when christianity was established, manners became milder: the new law, acknowledging men equal before God, introduced more kindness in the treatment of slaves. The emperor Adrian first began to temper the

* American savages are so excessively fond of gaming, that after having lost arms, cloths, &c. they stake themselves, in spite of their extreme love of independence.—Charlevoix, *Nouv. France*, vol. 3, p. 261—318; Lafiteau, *Mœurs des Sauvages*, vol. 2, p. 338; Ribas, *Triumfos*, p. 13. Brickell, *Voyage*, p. 335.

rigor of slavery; yet Romans of the old school thought that this new religion followed by a great many slaves, to whom it promised a better fate, would be the ruin of their empire, and the unbridling of anarchy.

The abolition of slavery, as it has been thought, does not belong to the feudal system. Undoubtedly, after the barbarians coming from the north, had dismembered the Roman empire, and subjected the inhabitants of so many provinces to servitude, and made them *hinds*, the desire of depredation and novelty, as well as religious fanaticism, hurried along the noble barons to the conquest of the Holy Land. To undertake this great voyage, beyond the sea, money was necessary; they sold lands to their bondmen, who thus became free, by means of comparatively little money. Insensibly, the servitude of mortmain was particularly abolished by the clergy, who, in so doing, secured to themselves the support of the majority of nations.

At the point of death, to give liberty to bondmen, "*pro amore Dei, et mercede animæ*" was considered a pious act. Pope Alexander the third especially declared that nature had not created slaves.* Nevertheless, if we look attentively upon this important fact of the history of mankind, we will see churchmen reaping such advantages from those liberations, that the church excommunicated masters who did not allow their slaves to dispose by will, of their *peculium* in pious legacies.† That the intention of the clergy was not so generous as it has been proclaimed, may be proved by several decrees of councils, and regulations of the church, both in France and Germany; all of them obliged every bishop or priest, who wished to give liberty to a slave belonging to the church, to buy two others of equal value, to make up for the loss.‡

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† Potgiesser, *de statu servorum*, l. ii, c. xi, § 2.

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When wars and luxury had weakened the lower empire, Constantine, for that cause, issued three famous edicts for the liberation of slaves.* His example was followed by Justinian, and Teodosius. It had become necessary to re-people with *freedmen* the empire of *free born citizens;* but christianity, to which so often has been attributed the cause of the liberation of ancient slavery, on account of that religion acknowledging all men originally equal and brethren, *did not design to abolish slavery.* It is the will of St. Paul, that Onesimus, although he be a convert, should remain a *slave* to Philemon, a *Christian.*† Finally, slavery existed under the Christian law during the whole of the middle ages.

May it not be reasonably inferred, that it was among the decrees of God, that the white race should shake off, by degrees, their fetters; but the old curse inflicted upon the posterity of Ham, according to the Bible, would last forever.

* Constantine enacted a law, by which all slaves who were Christians, became free. Instantly, all the rich land proprietors remained alone, without slaves. Such was the case also with the settlers of St. Domingo, after the liberation of the negroes.

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NATURAL HISTORY OF THE NEGRO RACE.

APPENDIX

OF DISEASES WHICH AFFECT THE HUMAN RACE,

SPECIALLY IN EACH CLIMATE,

AND AMONG THE SEVERAL NATIONS ON THE GLOBE,

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We apply the name of Endemics to those maladies which attach themselves particularly to any limited population, and which most generally originate, either from the nature of the territory they inhabit, or the food made use of, or the air habitually respired, or lastly from customs more or less injurious to health, and other causes little known, which foster certain morbid dispositions. Endemic diseases are permanent in a country; Epidemics, on the contrary, are occasional, or imported from abroad, and often propagate themselves by contagion

Although the qualities of the air, aliments, water, food, and many other local circumstances, seem to be the evident causes of most epidemic diseases, and even sufficient to explain their origin, yet there are some endemics which result from causes more obscure, or from a concourse of several influences, as the Plica Polonica, baldness, epilepsy, St. Vitus' dance, tarentulism, &c. common diseases in the Greek Archipelago. It is very difficult to explain why, for instance, dogs are never affected with hydrophobia in Mexico or Manilla, and are affected on the coast of Coro-

mandel;* why the plague is never propagated from Egypt to the East Indies, and especially to Tonquin and China, but takes its direction towards the West; why St. Petersburgh and the Feroe Islands are exempt from intermittent fevers, and Scotland from quartan ague; unless the cause of it be attributed to the dryness and keenness of the air in those countries.

It may be easily perceived, that culture modifying a climate, must also modify the endemic diseases of its inhabitants; so, when the old forests of Pennsylvania were cut down, the inflammatory fevers, very common before, disappeared by degrees, but were succeeded by bilious intermittent.† In like manner, the climate, formerly colder and damper in the Gaules and Germany, when they were thickly covered with trees, and the pastoral, or rather the savage life of their tribes, must have created endemic diseases, different from those now observed in the above mentioned countries.

It has been generally, and without exception remarked, that in every marshy soil, where stagnant waters exhale fœtid vapors, the carbonated hydrogene gas, arising from the marshes or swamps, produce intermittent fevers, especially the most obstinate tertians and quartans. However, these endemics are more or less dangerous, according to the warmth of the climate or season: so, the tertian fevers are mild in the spring, continual in the summer, malignant at the time of the autumnal equinox; finally, chronic and less violent in winter, as it has been observed by Lancisi; in like manner, the common tertian fever of the cold climate of Amsterdam, becomes a gastro-intestinal fever intermittant or remittant, and sometimes ataxic, or of the worst malignity, under the burning sun of Batavia.

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Endemics have been attributed also to the nature of aliments and drink. Thus, almost all ichthyophagous tribes, bordering on the sea, who feed chiefly upon muddy fishes, whose flesh is fœtid and glutinous, appear to be subject to cutaneous diseases; hence it comes, that the Jewish law-giver forbade the eating of the soft fishes without scales. Such affections are not only observed in hot climates, as the Indian Archipelago, Mindanao, Ladrones and Sunda islands, the Antilles, as Bahamas and Barbadoes, &c. but even under the coldest climates, viz: the Hebrides, Iceland, Norway and the shores of the Baltic. Likewise in Friseland, Scotland, Ireland Lower Britanny, in Biscaye, at Bologne, in every place where the inhabitants live by fishing and the coasting trade, we see them subject to various cutaneous diseases, the itch, tetters, and even leprosy. It is true that several fishes, as the squalus, rays, shell-fishes, especially in the spawning season, give rise to these eruptions. In the Indian Ocean, most of them are produced by the *diodon*, *tetraodon*, and other branchiostegous fishes. These diseases are propagated, at the north, by the abuse of caviar, and other unwholesome preparations of the fish of the Caspian Sea, and the rivers of upper Asia. Yet, it has been observed by Labillardiere,* that the inhabitants of Van Diemen's land, although ichthyophagous, are not affected by cutaneous diseases.

Vegetable food is also the cause of endemic affections: for instance, the coarse bread eaten by the peasants of Westphalia; the buck-wheat, the chief food of the poor people of Sologne, aided by their dirty habits, give rise to tetters and pain in the articulations. Several obstructions of the glands, and other endemic diseases, are produced by a glutinous food, as polenta, macaroni, pap made with millet, fresh chesnuts, in the countries where the inhabitants cram themselves with such aliments. The arthritic dispositions, and colics remarked in several countries of Germa-

* See *Rech. de la Peyrouse*, v. 2. p, 72.

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† Benjamin Rush, *Medical Inquiries and Observ.*, Philadelphia, 1789, in 8vo. divis. 2.

Endemics have been attributed also to the nature of aliments and drink. Thus, almost all ichthyophagous tribes, bordering on the sea, who feed chiefly upon muddy fishes, whose flesh is fœtid and glutinous, appear to be subject to cutaneous diseases; hence it comes, that the Jewish law-giver forbade the eating of the soft fishes without scales. Such affections are not only observed in hot climates, as the Indian Archipelago, Mindanao, Ladrones and Sunda islands, the Antilles, as Bahamas and Barbadoes, &c. but even under the coldest climates, viz: the Hebrides, Iceland, Norway and the shores of the Baltic. Likewise in Friseland, Scotland, Ireland Lower Britanny, in Biscaye, at Bologne, in every place where the inhabitants live by fishing and the coasting trade, we see them subject to various cutaneous diseases, the itch, tetters, and even leprosy. It is true that several fishes, as the squalus, rays, shell-fishes, especially in the spawning season, give rise to these eruptions. In the Indian Ocean, most of them are produced by the *diodon*, *tetraodon*, and other branchiostegous fishes. These diseases are propagated, at the north, by the abuse of caviar, and other unwholesome preparations of the fish of the Caspian Sea, and the rivers of upper Asia. Yet, it has been observed by Labillardiere,* that the inhabitants of Van Diemen's land, although ichthyophagous, are not affected by cutaneous diseases.

Vegetable food is also the cause of endemic affections: for instance, the coarse bread eaten by the peasants of Westphalia; the buck-wheat, the chief food of the poor people of Sologne, aided by their dirty habits, give rise to tetters and pain in the articulations. Several obstructions of the glands, and other endemic diseases, are produced by a glutinous food, as polenta, macaroni, pap made with millet, fresh chesnuts, in the countries where the inhabitants cram themselves with such aliments. The arthritic dispositions, and colics remarked in several countries of Germa-

* See *Rech. de la Peyrouse*, v. 2. p, 72.

ny, are owing to the abuse of cider and sharp rhenish wines. According to Forster and other travellers, the phagedenic ulcers, among the inhabitants of the South sea, ought to be attributed to an acrid drink prepared with the roots of a kind of pepper. The people of Friseland, the Alps, and of all countries abounding in cattle, living upon milk, butter and cheese, are leucophlegmatic and subject to obstructions; those diseases, are less properly endemic, than the result of the manner of feeding: finally, dysentery and diarrhœal flux, so fatal under the hot climates of the tropics, are rather caused by an immoderate use of fruits, crudities, and strong liquors, than the effect of local influences; for it is easy to be free from those affections, by carefully avoiding the excesses which originate them.

Generally, the nature of each country, modifies the human constitution, predisposing it to one or more kinds of diseases, or protecting it from those of a contrary nature. This has been perfectly explained by Hippocrates in his treatise on the "*air, waters and soils.*" He shows us the dull inhabitant of the Phasis, subject to the cachexy of the lymphatic system, as well as the Sauromate of the Palus-Mœotides. He contrasts the mild and timid Asiatic, with the strong and daring European, the weak and fat inhabitant of the fertile valleys, with the bony and muscular highlander. It is also observed that in the low and damp countries, where the air does not circulate freely, and sometimes, like Holland, is crossed by the heavy and hot west and south winds,* putrid and exanthemateous diseases originate from the noxious exhalations; the languid inhabitants are subject to vertigo, deafness, humid ophtalmies, dyspnœas, cough, lethargy and apoplexy; catarrhs and defluxions often display there a frightful energy.

*The *plumbeus auster* mentioned by Horace. See Levinus Lemnius, *Natur. miracul*, lib. iii.

On the contrary, in the elevated countries exposed to the bleak north and east winds, the mistral &c, as in the upper Auvergne, Vivarais, Marseilles, Montpeler, Grenoble, inflammatory phthisies, active hemorrhagies, a propensity to acute diseases, phlegmacies, peripneumonies, rheumatisms, dry ophtalmies, prevail the most; consumptions are more common among inhabitants of cold and elevated countries.

These two characters of country produce opposite endemic affections; for, in the low, humid and tepid regions, the body is always in a state of great flaccidity, the abdomen yields to the touch, and is disposed to a diarrhœal flux, the diseases take a chronic character, the crises are imperfect; we remark, in almost all the inhabitants a humoral degeneracy, a sad countenance, a poor state of health, a premature old age, torpid and languid senses. In return, in the high, barren, cold countries exposed to a free air, the body is in a state of contraction, which renders it more robust and healthy, the abdomen more costive, the head and superior parts stronger, the secretion of the milk less, vomitings more frequent than alvine dejections, &c. This accounts for the ulcers of the legs, being more easily cured in Montpellier, those of the head in Paris.

It results from those endemic dispositions, that strangers are often exempt from the diseases to which the natives are exposed, and on the contrary, what comports with the health of a native, becomes cause of disease to a stranger placed under the same circumstances. Thus the water of the Seine causes a diarrhœa to every one but the Parisian, who is accustomed to drink it. The cretin of the gorges of the Valais, loses his stupidity when exposed to the dry and sharp air of the high neighboring mountains, and the sanguine highlander is less subject to hemorrhagies and acute affections, on going down into the thick and foggy air of the valleys.

Hence it comes, that like plants, all diseases are not equally developed under every climate; for instance, the

miliary fever, common in Normandy is unknown in other provinces;—aphtœ so frequent in Holland, are exceedingly scarce in Vienna;—the gangrenous anthrax, so numerous in the south, are very seldom to be seen at the north of France. On the same grounds it may be said, that the type of the human affections is modified and changed by the nature of each climate; for instance, a pleurisy will acquire a greater intensity in mountains, than in valleys. Thus, however exact Baglivi, Huxham, Stoll, Pringle, Haen, Piquer, Grant, &c. may have been in the description of diseases, yet they have by no means accurately observed the varieties presented by our climates. All those facts prove the importance of correct topographies of every region, to form a sound judgement on the nature of the endemic affections, and even of epidemics invading each country.

ON THE PRINCIPAL ENDEMIC DISEASES OF EACH NATION.

OF EUROPEANS.

We do not intend giving, as did Leon-Ludow Finke, a general geography of practical medicine for the whole human species, but to recount in a brief manner the various diseases habitually existing in each nation in general, together with the causes, if known, to which they are attributed. Travellers who unlike Prosper Alpin, Kœmpfer, Bontius, Pison, Cleghorn, Lind, Hillary, Chalmers, Pouppé-Desportes, Bajon, &c. were destitute of a sufficient knowledge in medicine and natural philosophy, have left us in the dark in such matters; however we may extract from their relations, useful documents. This study of the various dispositions of climates rectifies and eludicates the notions, sometimes too circumscribed, which we acquire from the perusal of the profound treatise of Hippocrates.

Let us begin at the extremity of the north of Europe. According to Schœffer and Linnæus, Laplanders are subject to peripneumony, cephalalgy, especially to ophthalmy, to the lippitude occasioned by smoke and dust, and to the sphacelus of the limbs originating from the cold. Milk of rein-deer or smoked meat very often cause to them violent cholic, followed by an abundant ptyalism, called *ullem or hotme*. They are much subject to worms and spasms; yet, the plague, acute, or even intermittent fevers, are unknown to them.

The scorbutic diathesis, which appears either in spots, or by the swelling of the gums, ulcers on the legs, and

heaviness, prevails in a high degree in Norway, Sweden, a part of Finland, Russia, Pomerania, Courland, Livonia, &c. We find also intermittent fevers, palsy, gout, dropsy, rheumatism, in proportion to the dampness and coldness of the region; for, the driest parts of Iceland, the mountains of Norway are healthy, their inhabitants long-lived. The case is the same in the Orcad and Schettland Islands, with the exception of a few instances of scurvy and consumption. Horrebow and some authors said that in Ferroe Islands, and on the shores of some parts of Iceland, a kind of leprosy or tetter, called *Spitaelska*, is owing to the fishes (salmons) often putrified, which compose the food of the inhabitants.

Olaus-Magnus, Crantz, Crœmer, Ziegler, Peucer, &c. have related marvelous histories of the northern nations, that posterity of the Cimbri and Scandinavians: in fact, an extreme propensity to superstition, fabulous traditions and to the most wonderful actions, is to be remarked among them. It is because the scorbutic diathesis prevailing round the Baltic, disposes the inhabitants to melancholy, spleen, and lycanthrophy. Curious instances of visionaries are to be found, in our days, among the highlanders of Scotland. In Denmark, the thick and foggy air, a coarse and indigestible food seem to create that state of atrabilarious cacochymy, the cause of many suicides, and the gloomy thoughts so admirably painted in Hamlet.

The Muscovites, Cossacks, Tartars of Kasan, inhabiting healthier countries, are liable but to a few diseases, if we except chilblains or affections of the chest originating from the cold; they are long-lived, great eaters, and subject to bulimy during the greatest frosts: yet, according to Pallas, rheumatism, miliary fevers, many cases of hemorrhoids are seen in some districts, and dropsy, intermittent fevers along the swampy banks of the Volga, Don and Dniepper rivers.

We know that a peculiar lesion of the hair called plica is endemic in Poland, Lithuania, Transylvania, Sile-

sia, and even is to be found as far as Alsace, Switzerland, Brisgow and Pays-Bas. The Jews, as well as other individuals living filthily, and those who make a too frequent use of strong liquors,are particularly exposed to it. This disease, according to Erndtel, Rzaczinsky, Backstrœm, Juch, and other authors, appears to have been brought formerly from Tartary to Ukraine, and carried from thence to all the neighboring countries. It is often accompanied with a general affection of the lymphatic system, as remarked by Stabel. Tophus, ulcers, schirrous protuberences, dysentery, &c. complicated with that disgusting disease, prevail also in those countries. Some examples are to be met with among the dirty fakirs of India*.

In Hungaria, arthritic pains, a kind of angina called *strint*, malignant fevers,sometimes accompanied with miliary eruptions, cephalalgia, agrypnia, cardialgy, are frequently remarked,as well as a kind of asthenia, or spontaneous weakness with drowsiness caused by bad food,and stiffness in the articulations,attributed to the use of sour wines, and cured, according to Schenck and Van-Swieten, by alkalies. This affection attended with atrophy, and fistulous, often scorbutic ulcers, rages especially in Bohemia and Transylvania.

Numerous instances of acute fevers, frenzy, dysentery are to be seen in Thracia, Macedonia and European Turkey. It is known that plague often desolates Constantinople, and destroys many inhabitants, on account of their making a frequent use of warm baths which relax the skin. The Turks do not drink wine, nor strong liquors; therefore their constitution is more inert than that of the Europeans living in the same climate. The former are more liable, than the latter, to several kind of atony which seem to originate especially under the despotic governments.

* Dellon, *Voyages*, v. 1, p. 132. their hair is nearly two yards long.

Germany presents a great variety of endemic affections. Scurvy is frequent in Prussia; so are in Westphalia, peripneumony, itch, the "*die varen*" described by Schenck,* and which in 1596 invaded also Friseland, Gueldres, &c. These were articular tumors, followed by a malignant ulcer, from which worms issued. Towards Liepsick are observed miliary fevers, petechial eruptions (especially among pregnant females) caused by a putrid humidity. In Misnia, those affections are often complicated with small pox, and other phlegmacies. Silesia, where liver complaints are frequent, Franconia, Austria, are often infected with gout, phthisies and ardent fevers. The constitution of their inhabitants is not so phlegmatic as that of inhabitants of Pomerania, Brunswick, Mecklemburg, Juliers, Hessia, who are more lymphatic. It is known that St. Vitus's dance,† was formerly endemic in Suabia and the Black-forest; in our days, the inhabitants are still subject to several convulsive affections. The wandering gout is, according to Neuhaus, an endemic very common in Westphalia. The mucous diarrhœa, catarrhs, adenomeningic fevers, dysentery, prevail in the most damp countries of Germany; but in the lower-Austria, phthisies, originating from too great use of sharp wines, according to Hofer,‡ is more common.

Very few countries are more exposed than Holland, to all the endemic affections, caused by a marshy soil; therefore its inhabitants are very often sickly and short lived. The ordinary proportion of mortality is one in twenty; yet their fecundity is very great. Children are subject to aphtœ, croup, and almost all females to the "fluor albus." Cough and catarrhs are commonly coupled with intermittent fevers which are followed by œdema, anasarca, dropsy. The consumptions and tumours in the lungs which are met with there, are owing to the foggy and

* *Observ. med.*, lib. vi, p. 919.

† Horstius, *Epistol. med.*, sect. 7.

‡ *Hercul. medicus*, l. 1, c. 3.

damp air; a too great use of milk, cheese, &c., is the cause of putridity, and frequent gastric obstructions. It is said that the lithiasis and nephritis originate from that kind of food. Besides, in this country scurvy makes frightful inroads The stagnant waters drank by the inhabitants debilitate their digestive system, causing spasm, obstructions in the bowels, diarrhœa and ulcers; cases of diabetis are also very common.

A great many endemic affections exist in England. Towards the middle part of the 16th century, rachytis (rickets,) appeared in the west. The miliary fever sweeps away many people; the nervous consumption, so well described by Morton, is not less fatal; it is often complicated with the tuberculous phthisis and asthma, common diseases in that country. We remark also frequent cases of diabetis, and numerous melancholic dispositions which terminate in suicide, especially in the gloomy and cold seasons of autumn and winter, during which also cough, albus fluor, malignant dysentery and ague, are increased by the English melancholy known throughout Europe under the name of spleen; it is often followed by a fatal marasmus.

We may also remark, that this characteristic affection is fostered by the political state of the English, their being exposed to continual vicissitudes of fortune in commerce, as well as by the foggy air of their island. Thus we account for the great number of insane, eccentric, odd persons either in religion, or in other opinions. Leigh remarked that scurvy, rachitis, scrofulous furuncles prevailed more in Cheshire and other countries of the north, than in those of the south of England. In Lancashire, the suppression of the catamenia, renders females liable to chlorosis followed by phthisis. The counties of Essex, Cambridge, Lincolnshire are very unhealthy, on account of their swamps; the number of deaths exceed that of births, owing to the numerous intermittent adynamic fevers and dysentery which prevail during the autumn. Staffordshire, according to Plot, and according to Boate, several

counties of Ireland, are very unhealthy. Rogers says that in the environs of Cork petechial fevers are sometimes fatal; yet several other parts of the same kingdom, Scotland above all, are healthy; the number of persons one hundred years old is great. Hoffman maintains that countries where they burn pit-coal are not so unhealthy as the others.

We will find in France an equal variety of endemics. The natural and moral characteristics of the inhabitants differ in each province. We still recognize the *Ædui* mentioned by Cæsar in the inhabitants of Bourbonnois, *Senones*, in those of the environs of Sens, *Aquitani*, *Arverni*, *Allobrogi*, *Pictones*, *Belgæ*, &c. in the Gascons, Auvergnat, Savoyards, Poitevins, Belges. They retain very strong characteristics from their ancestors, because the countries they inhabit present most of their original qualities. The Parisian natural philosopher, without travelling in distant countries, may find differences in the morbific affections caused by the influences of the soils, since even in Paris the suburb called "*St. Marceau*," through which flows "*La Bièvre*," is more subject to intermittent fevers and other diseases, than "*La Montagne Sainte-Geneviève*," and other parts of Paris. But to keep ourselves within the bounds of the principal characteristics, we will remark that the miliary fever, often coupled with the slow nervous fever, rages in Picardie; that the swamps near Douai, and those of the French Flanders, originate obstructions, ague, dropsy, scurvy, and even atrabilarious dispositions; that Normandy, and Cotentin, according to Lepecq de la Cloture, are often infected by catarrhal affections, phlegmasies, and with various eruptions; that in Vexin an endemic nyctalopy is sometimes observed during the spring. Lorrain, especially the part belonging to Germany, presents numerous catarrhal diseases, peripneumonies, suppression of perspira-

ion caused by the cold and damp air.* Many cases of ithiasis, originating from the nature of the waters, are to e seen in Barrois, Messin ; and cutaneous diseases aused by dirtiness and misery, are to be met with in Champagne, called "Pouilleuse," whose soil is cretaceous. n Orléannois, the inhabitants of Sologne and Romorantin uffer much from a dry gangrene with necrosis, and a tor-idness of the limbs, attributed to the use of diseased rye. It is thought also that the buck-wheat contributes to the achectic affections remarked in those countries; and some naintain that the females are more lascivious than else-where, although the inhabitants be called "niais," sim-pletons. No doubt their fevers and obstructions, as to-wards Vendôme, are aggravated by the extreme humidity of the soil. The coasts of Britanny produce cutaneous diseases, fostered also by a bad food, salted meat, want of cleanliness, and an abuse of strong liquors; phthisis and miliary fever are owing to the above mentioned causes.

Touraine, watered by the Loire and Indre rivers, land of "Papimanie," of which Tasso said:†

> La terra molle e lieta, e dilettosa
> Simili a se gli abitator produce,

and Poitou, Le Perche, are exposed to rachialgia, called "colique de Poitou," early endemic in these countries, according to Citois. Towards Rochelle, and the vicinity of the salt pits of Aunis and Brouage a multitude of fevers, dysentery, anasarca, and other autumnal diseases prevail, as well as sarcoceles, hydroceles, infiltrations, &c. Those disorders are also remarked in the neighboring islands of Oleron, Aix, Ré, and at Belle-ile, Noirmoutiers, &c.; in the latter islands, however, we observe peculiar swellings of the glands coupled with catarrhal affections.

* Carol. Piso, *De morb. a serosâ colluvie;* Pont. Montic, 1618, in 4to.

† *Gerusalem, liberata*, canto I. ottav. 62.

If we retrace our steps towards Berri, Bourbonnois, we will find the miliary fever, or "millot," peculiar to these countries, often attended with inflammatory fevers, petechial eruptions, &c. Obstructions and jaundice are prevalent at Chalons-sur-Saône, in Burgundy; in other places malignant pustules are seen breaking out; and it has been particularly observed that wherever a great quantity of hemp is steeped in standing water, it assists the developement of this anthrax, although it may be said to be also caused by other circumstances. In some parts of Alsace and Franche-Comté the inhabitants are subject to verminous affections.

The upper-Auvergne is a country free from any intermittent fevers, but exposed to the diseases of the lungs; this peculiarity is much more remarkable in Vivarois and the Cevennes, where the inhabitants are violent and passionate. Such natural dispositions of the body exist all over the "Gaule Narbonnoise" of the ancients, at Nimes, Montpellier, Toulouse, and in Languedoc, and even Gascony; for, affections of the chest, caused by a sudden change from a warm to a cold weather, hemoptysies, asthmas, cough, inflammatory phthisis,* prevail in countries most exposed to a keen air; yet the shores of the Mediterranean sea, being, in some places, covered with marshes, the inhabitants are of a pale and sallowish complexion, languid, subject to infiltrations, especially of the scrotum; we observe among them various cutaneous diseases, tetters, and even leprosy; for instance at Martigues in Provence. On the humid soil of Languedoc, children become subject to the "*sarrette*," a kind of trismus of the jaws, to crinodes, sub-cutaneous worms, known also at the north of Europe, according to Ettmuller. Gangrenous bubos, or anthrax, are also frequent in Provence, as well as affections of the chest; but sometimes malignant, ataxic, soporiferous fevers break out towards the sea shores, and especially at

* See Hautessierk, *Recueil de mem. des hopit. milit. &c.*

Aigues-Mortes. In time of old, gibbosity was common in Aquitaine.

Switzerland, the mountainous parts of Savoie and Piedemont present in some degree the same affections. The warm and humid gaps of those mountains, where the inhabitants live upon milk, originate bilious or gastric fevers, gangrenous angina, *pemphigus*, scarlet fevers, which become endemic. Mucous and often verminous fevers are seen in the low places. However, nostalgia which affects the Swiss and highlanders in foreign lands, is the greatest and truest encomium of their countries. The inhabitants of the country of Vaud, Faucigny, Maurienne, especially Valais, are subject to critinism, bronchocele, swellings and obstructions of the glands, coupled with cachexy, dropsy, idiotism; and in those deep valleys, during the hot days of the summer, many cases of frenzy, insolation, break out.

In Italy, the affections are diversified according to the situation of the countries. In Piedemont, the rice-fields produce ague, petechial eruptions, especially the miliary one described by Allioni, and which spreads over the plains of ancient Lombardy; it is accompanied with a stupor or soporous state more or less fatal. Goitres are common in the Bergamask. In the Milaneze, *pellagra* and hypochondriac complaints are to be met with. The country about Mantua is infected by the diseases, common to marshy countries. Such diseases are numerous towards the marshy places in the territory of Venice, the swamps of Pisa, Cezena; they are especially increased, during the autumn, by the *mal'aria*, of the Pontine marshes in Romagna, this latter cause chiefly originates ataxic fevers of the most fatal character.* In the territory of Venice, hemorrhoids, varrices and wens occur in great number.

* Lancisi, *De noxiis palud. effluviis;* Torti, Ramazzini, &c.

The semi-tertian fevers, frequent among the Romans in Galen's time*, are still remarked in our days. Most of them degenerate into phthisis or dropsy, particularly among churchmen given up to the pleasures of the table. Tuscany or Etruria is the driest and healthiest part of Italy; yet we see there many epileptic convulsions, especially among children. Calabria, Abruzzi and Apulia, are warm and dry countries; their inhabitants are subject to pleurisy, ardent fevers or *causus*, and particularly to very singular spasmodic affections, formerly attributed to the sting of the tarentula spider. Tarentulism,† like St. Vitus's dance, is also, according to Baglivi, accompanied with mania and other nevroses among the bony and passionate inhabitants of the Apennin: "*genus acre virûm Marsos.*‡ Towards Naples, we see red spots on the skin, or a sort of urticaria fever, and prickly-heat, &c.

In Sicily, Morea, or ancient Greece, there are few special diseases, except the melancholic affections always numerous in these countries: yet leucophlegmacy was observed in Bœotia. Even in Hyppocrates time; epilepsy was as frequent in the Archipelago as it is now. Almost all the inhabitants of the Island of Mycone were bald at the age of twenty,§ and those of Delos subject to an œdema of the superior parts of the body, which rendered them pale, and whitened their hair.‖ The Greeks were also subject to the common or tuberculous leprosy, so well described by Areteus, sometimes on the chin (*mentagra*,) sometimes producing aplopexy, but quite different from the elephanthiasis of the Arabians. Moreover a great

* *De morb. vulgarib.*; lib. I. *Comment.* 2.

† Strangers are not liable to that disease which is periodical in those countries. Kœhler, *Comment. de rebus in med. gestis*, v. 8, p. 6.

‡ Virgil.. Georg., l. ii, v. 167.

§ Pline. *Histoire naturelle*, liv. xi, c. 37; Eustathe, *ad Dionys.*, vers 526; Tournefort, *Voyag.*, v. i. lett. 6.

‖ Æschinus. *in Epist. Philocrati.*

many persons, especially in Attica, suffered from gout. It would be worth while to ascertain what kind of diseases could originate from the education, and the severe manner of living among the Spartans.

Spain and Portugal have also their endemic diseases. We know that itch, scurf on the head, are frequently seen in Galicia and Biscaye. Thierry has described* the "*mal de la rosa*", or a kind of scorbutic leprosy, very common in the humid gaps of the Asturian mountains; scrofulas are in great number, and even the common leprosy is not unknown there.

The rachialgic colic, known under the name of *entrepana*, and skillfully described by Luzuriaga, prevails in the two Castilles, and particularly at Madrid; it rages always violently among strangers. Valence, being a marshy country, produces a great number of ascites, leucophlegmacies; almost all females are subject to the "*fluor albus*" and to a hemorrhage for a long time after parturition. It is not so in the Andalusia, where many melancholic affections are observed; some maintain that frenzy, suicides and murders† are owing to the east wind. Generally speaking, the flatulent hypocondria, hemorrhoids and immoderate menstruation among females, are very common in Spain. Leprosy exists also in Portugal, and fevers are more or less fatal in several countries watered by the Douro river. Algarve, Alentejo, the whole south of that peninsula, as well as the islands of Majorca and Minorca, &c. present many spasmodic affections, nevroses, very acute gastric fevers, and other diseases of the tropics, according to Cleghorn; ataxic or malignant fevers are numerous in New-Castile. Formerly phthisis was frequent in Portugal.

* *Jour. med.* v. 2. p. 337.

† Bourgoing, *Voyage*, v. 2, p. 264, Paris 1788 in 8vo.

ON THE ENDEMIC AFFECTIONS OF ASIA, AFRICA, AND AMERICA.

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It would be impossible for want of information, and I should say useless here, to give a full account of the diseases of those immense regions of the earth, as we did for Europe. It will be sufficient to present their principal affections, and above all, to consider how the same disease is modified by the nature of each climate. For instance syphilis* is a very mild disease between the tropics, on account of the continual perspiration and the vegetable diet, but becomes very violent in the northern climates. In some countries it breaks out especially under the form of bubos; in the damp countries it appears particularly by ulcers and a discharge; at Naples by indolent tumors, exostoses, &c. We will not wonder at those various effects, if we consider that in each country the divers organs of its inhabitants acquiring a greater relative development or weakness from the climate, the diseases must, of course, invade any given system of the constitution, with more or less energy.

OF ASIA.

The northern part, or the level and elevated country of Tartary, is inhabited by a great variety of tribes of the Mongul or Calmuc race; most of them are nomades.

*Small pox appeared in Mahomet's time, and syphilis in Christopher Columbus's.

Their diseases, as it appears, are very few, their endemics but little marked. However, it is said, that their indolent and pastoral life, their food composed of milk, create œdema, obstructions, obesity, hernias caused by relaxation, especially among Kirguis and Baskirs.* Several other Siberian tribes are also subject to a debility of the superior eyelids; when first born, it renders them blind for a time, as are several quadrupeds. We do not mention here the ophtalmy caused by the dust, or the black sand of the stepps, nor the diseases originating in some places from the brackish water.

The Tartars, Usbecks and other Mahometans, being more civilized, enjoy a better health. Syphilis is very obstinate in those countries, undoubtedly on account of the cold. Among all hyperborean tribes of a low stature, whose muscular system is always in a state of excessive contraction, owing to the cold, viz. Samoiedes, Buriattes, Tungouses, Kamchatdales, Jagoutes, we remark a very great tendency to spasmodic affections, fear, hypocondriac and hysteric complaints, every kind of frenzy, which are still increased by their superstition. Hence the great number of fanatics, would be sorcerers and epileptics among them,† and particularly among the Katschinzkian girls who become insane at the time of their periodical troubles.‡

Almost all endemics of warm climates are observed in south Asia, to wit, a prevailing hepatitis, a disordered state of the bile and of the nervous system, from which arises the tendency to nevroses and bilious diseases. In Asia-Minor, besides the plague and several affections of the lymphatic system, as leprosy and elephantiasis, spasmodic affections prevail as well as hemorrhoids, palsy, melancholy, cœliac and dysenteric flux; but above all the fatal chole-

* Pallas, *voyage au nord*, v. 1, p. 499 & 616, &c.

†Pallas, *voyage au nord*, passim, & Christ. Got. Heyne, *commen. Gœtting.*. 1778 & 79, v. 1.

‡ Pallas, *nord Beytræge*, v. 5, p. 195.

ra-morbus. In several places ascites is predominent, in others an extreme debility of the first ducts. In America are found cataracts, and other diseases of the eyes, caused by the smoke in which the inhabitants are obliged to live to keep away from them swarms of gnats. The use of wine creates also, in that country, several arthritic affections unknown in Persia, where this beverage is prohibited by the Koran. On that account, cases of lithiasis and nephritis are very scarce throughout Asia.

The following diseases are more or less spread over the whole of southern Asia, the Sunda Islands, Philippines and Moluccas, viz. The melancholy common to the Arabian Bedouins, elephanthiasis, a kind of virulent *impetigo*,* natural towards the Persic-gulph, with other cutaneous diseases among the ichthyophagous inhabitants of those countries, furuncles breaking out in the midst of the summer towards Bassora,† boils in the vicinity of Alleppo,‡ suffocations, hepatitis, ataxic fevers caused, either by the *samiel*, a hot Arabian wind, or in summer by the warm air of the west monsoon towards Ormus, §. the fatal effects of a kind of a hot and damp wind towards Bender-Abassi, the bilious vomit called *mordexin* at Goa,|| which is cured by the cauterizing-iron applied to the soles of the feet, physconia, ¶ hernias, diarrhœas and fatal dysenteries on the coasts of Malabar, Coromandel, often produced by an immoderate use of fruits, and a suppression of perspiration; the spasmodic colics in Bengal, Siam; the hepatic bloody flux of Java, and in the same country the catarrhal hemoptysis affecting such as sleep in the open air;‖ the fatal chol-

* *Albaras* d' Avicenne.

† Thévenot, *voyage au Levant*, p. 313,

‡ *Mem. soc, méd.*, 1777, p. 314.

§ Olivier, *voyage dans l' empire Ottoman*, v. 2.

|| Dellon, *voyage Ind .orient.*, Paris 1689, v. 1.

¶ Linschot., *voyage*, p. 44.

‖ Bontius, *Med. Javan.*

era-morbus of Batavia, the disease of Siam and the putrid synochus, raging there as well as at Formosa, Timor, Ceylon,* the frenzy called calenture so frequent under the whole torrid zone, the spasmodic colic of the Japanese, caused, according to Kæmpfer, Thunberg, &c. by a beer made from rice.

The lesions of the lymphatic system form another class; thus, in all low and swampy places, we remark a great many cases of œdema. In Ceylon, there are numerous ascites, tympanites, especially during the rainy season. Between Goa and Mozambico,† the bad quality of the waters determine symptoms of scurvy, swelling of the legs, hydroceles and anasarca. Among the inhabitants of Ceylon, Malabar, the Japanese at Omere, and several other marshy countries, the swelling of the legs called *perical* by Kœmpfer, is a kind of œdema or leucophlegmacy sometimes becoming a true elephantiasis, when tubercules or inert tumors which ulcerate, appear. It is the same disease observed by James Hendy, Town, Hillary, in Barbadoes, and Dampier‡ at Mandinao and the neighbouring islands. In the Moluccas, the *courap*|| is a kind of milky scale which is very much like it. The disease called by the Dutch *vérole d'Amboyne* consists in tophus, and lymphatic tumors with ulcers, from which issues a virulent sanies.§ It is not communicated by the illicit intercourse. It is attributed to damp or briny air, and bad food, and is cured by mercurial and sudorific remedies. According to Cleyer, at Java and China, the offspring of individuals laboring under the elephanthiasis become rickety.¶ In several countries of the Indies, China, Japan, Malabar, &c. opthalmies, lip-

*Knox, Robert Percival, *Voyage*.

† Peyrard, *Voyage*. V. 2, p. 127.

‡ *Voyage autour du monde* v. i, p. 314.

|| Forrest, *Voyage Nouv. Guinée*.

§ Bontius, *Medic. Indor.*, lib. iv.

¶ Ephemer. *nat cur.*, dec, 2, ann. 1683.

pitudes, blindness caused by cataracts, are perhaps owing to the cold air at night, and the sleeping in the open air.

Finally the numerous class of nevroses is remarked especially under the tropics. The several kinds of tetanus, that of infants, and above all traumatic tetanus—palsies, convulsions, as the beriberi, epilepsy, hysterics, melancholy, and a great many spasmodic affections, followed by asthenia and languor, are attributed in those countries to the heat during the day, and at night, to the more or less damp cold, which suppresses transpiration. Women* even children, not only in a few places, but in almost all equatorial climates, are affected by nymphomania, priapism, pica, catalepsy, &c. The nervous system of those nations becomes naturally irritable, by the warmth of the climate, an indolent life, debilitating the muscular contractility, and by the weakness of the digestive apparatus, owing to the vital powers being determined to the exterior.† The Chinese who prepare the varnish,‡ are subject to a sort of erysipelas, and Asiatics, who are too much exposed to the sun's rays, to a sort of pamphigus.

OF AFRICA.

Many of the above mentioned diseases are equally prevalent in Africa. However, they are in some measure modified by several circumstances peculiar to the climate, and among another species of men. Egypt numbers many diseases. It has been doubted if the plague was endemic there. In fact it disappears when the sun ascends the tropic of Cancer, in June, during the hotest days, and when the Nile swells out, and the northern or etesian

* Paxman, *Obs. ex med. Ind.*, p. 14, Ovington, *Voyage*, v. 2, p. 57; Fr. Balfour, *Asiat. research.*, v. viii, p. i.

† See Bajon, Hillary, Blane, Bontius, Titsing, Carey, &c.

‡ *Mem sur les Chinois*, by Duhalde.

winds blow: but is not that fatal disease originated by the pestilential swamps, the stagnant mire of the lower-Egypt, or Delta, the standing waters of Alexandria, Damiette, Rosetta, even those of the coasts of Barbary? The plague originating in the latter country, is more fatal than in Syria, a less ardent region. Dry places, although very warm, are much more healthy; they are exposed to frenzies, typhomania, epilepsy, atrabilarious melancholy, which commonly affects the anchorites living in Said, and the deserts of the Thebaid, especially at the time the hot winds of Sybia, blow for a period of fifty days between Passover and the Ascension. A great number of soldiers of Alexander the Great were destroyed by those winds; they raise clouds of a minute burning sand, which seems to be the cause of so frequent and fatal ophtalmies in Egypt. At Cairo cases of blindness are innumerable; half at least of its inhabitants have sore eyes. When the plague prevails, other diseases disappear, particularly intermittent fevers.* In addition to those diseases, according to Prosper Alpin, and the French physicians who resided in Egypt, catarrhal affections, phthisis, but above all visceral obstructions, schirrous tumors are to be seen. Dyspepsia is very common. The body is languid and enervated; hence results a constitution eminently cachectic. The repercussion of the perspiration causes also arthritic and rheumatismal affections, as well as fluxions, &c. Lithiasis and nephritis are seen also at Cairo; diarrhœa and dysentery are common, especially among strangers. Finally, the debilitating climate, and the too frequent use of baths, cause hernias, and an emphysematous "embonpoint," the forerunner of dropsy. This excessive "embonpoint" among women and children, was known in the time of Juvenal, who had travelled in that country.

Not to mention the causes of filth and dirtiness which foment cutaneous diseases, the latter are very common in

* Perry, *Voyage*, p. 289.

Egypt: such are itch, the various erysipelatous eruptions, particularly leprosy, or the elephantiasis of Arabians, towards the countries bordering on the sea.* Hydroceles, pneumoceles prevail in the vicinity of Alexandria and Aleppo;† towards Algiers, according to Shaw; in Barbary, according to Messrs. Desfontaines and Poiret; indeed, in almost all the swampy countries of that part of the world.‡

Buffon thought that the thick legs of the inhabitants of St. Thomas island, constituted a variety of the human kind: in fact it is but an elephantiasis. Mungo Park§ remarked goitres and frequent cases of the swelling of the submaxillary glands, in several countries of Bambarrah, and along the Niger. At Zanguebar, Congo, Guinea Coast, on the shores of Gambia and Senegal rivers, the air is damp, the soil marshy; the negroes are often sickly, and even short lived; most of them die before fifty years of age. An ataxic soporose fever called "*febra maldita*" by the Portuguese,‖ prevails at Mozambico.

Although the Moors live in more healthy countries, yet they are often liable to violent dysenteries and intermittent fevers. The Harmattan, a kind of dry and burning wind, blowing from the north east, crosses over the Saharrah desert, and carries with it a minute and warms and; it is worthy of observation that this very wind, which withers the plants, dries up the soil, chops the lips, and causes ophtalmies, is productive of good effects; for it invigorates the solids of the body. When it reaches the most damp coun-

* Prosper Alpin, *Med. Ægyp.*, v. I. c. 4; Fryers, *Travels*, p. 53, Bruce. *Sources du Nil*, v. 4, p. 556.

† Dapper, *De Africâ*, p. 127; Russel, *Of Aleppo*, &c, Radzivil, *Voyage en Arabie*, p. 153.

‡ The disease called *Tarbo* in Egypt, and *Boast* at Angola (Dapper. *Afriq. Voyage*, Perry, *Ægyp.*), consists in ulcerations accompanied with dreadful sufferings followed by sphacelus which causes the articulations to drop off; but undoubtedly it is the consequence of the elephantiasis having reached its highest malignant period.

§ *Voyage inter. de l'Afrique*, v. 2, p. 29.

‖ Lapeyre, *Mem. soc. med.*, 1777 and 78, p. 318.

tries of Africa, fevers, dropsies, infiltrations,* immediately disappear.

The most interior countries are not exempt from exanthemas, leprosy, epilepsy, violent dysenteries, lock-jaw, and other nevroses, as at Sennaar,† and towards the centre of Africa;‡ in Guinea, and in Morocco, according to Boyle.§ A kind of iarentulism called *janon*‖ prevails at Tunis. Tetanic affections and leprosy¶ are common at Madagascar and Mascareigne.**

Jaundice, bilious cachexias induced by the warmth of the climate, are so common at Loango, Benguela, on the coast of Angola,†† that it has been questioned if the color of the negroes was not also owing to a black icteria, and a developement of the bile;‡‡ for, it has been remarked that in almost all their diseases, this humor has a great part,§§ although negroes are but little liable to the yellow fever, or *icterode typhus*.

It has been said that the small pox, measles, and perhaps also other cutaneous phlegmacies, took their origin in Ethiopia and Abyssinia, where they are endemic, and have been spread by the conquests of the Arabians

The pian and yaws, very similar diseases, originally issued from Africa. They are to be found only among the

* Mungo Park, *Voyage intér. d'Afrique*, v. 1. p. 30.

† Bruce, *Voyage aux sources du Nil*, v. iv, p. 555.

‡ Mungo Park, *Voyage intér. d'Afrique*, v. 2.

§ *History of the air*, p. 151.

‖ Saint-Gervais, *Mém. histor.*; Chénier. *Rech. sur les Maures.*

¶ Couzier, *Journ. med.*, 1757.

** Flacourt, *Hist. Madagasc.*; Vandermonde, *Journ. Med.*

†† Mérolla, *Afrique;* Dapper, *Hist. d'Afrique;* Labat, *Voyage*, v. 4. &c.; J. K. Tuckey. *to river Zaire*, London 1818, in 4to; and Edward Bowdich. of *Ashantee*, London, 1818, in 4to. &c.

‡‡ P. Barrére, *sur la couleur des nègres*, Perpignan, 1741, in 4to.

§§ Georg. Albert Stubner, *De nigrit. adfectionib.*, Wittemberg, 1699; in 4to; Dazille, *Observ. sur les maladies des nègres*, &c., Paris, 1776; in 8vo.

negro tribes, and none but negroes, even when transported to the European colonies of America, are subject to them. Not only the inhabitants of the shores of the Red Sea* are affected by the *filaria medinensis*, but also the negroes living in every marshy country of Africa.† A kind of disease of the anus, caused it is said by a worm, prevails also at Angola.

It has been maintained that the inhabitants of the deserts of Africa who fed upon locusts, in Ethiopia for instance, according to Drake, are exposed to phthiriasis; almost all die from the disease about the age of forty. Jaggas and the inhabitants of Loango are very much subject to diseases of the eyes. According to Bettel, the eyes of the Abyssinians are so constantly twinkling, on account of the great quantity of dust, that they squint. The same author maintains that they see clearly by night. This opinion contradicts the assertion of Hillary,‡ who affirms that nocturnal blindness is common to all nations of the torrid zone.

Generally speaking, the western coasts of Africa are warmer and more unhealthy than the eastern, because of the trade winds, which, blowing from the east, become warm by passing over that continent. This accounts for the Caffres being healthier and more robust than the other negroes, and living also a longer time, like the Abyssinians, Ethiopians, and Malgaches of the interior of Madagascar.

ON AMERICA.

As this immense hemisphere is diversified by a great number of various climates, its endemic diseases exhibit in proportion a great diversity. Towards the northern ex-

* Plutarchus, *Sympos*, c. 9.

† Ludolf, *Hist. Æthiop.*; H. Welsch, *De vena medinensi*.

‡ *Diseases indigenous in the West India Islands*, edit. 2. p. 299.

tremity, as Labrador, Hudson's Bay, on the eastern shores, at Nootka Sound, hardly any other diseases are remarked but those which are caused by the excessive cold. Sensibility is so much benumbed there, that the inhabitants of Nootka cut deep and large incisions in their flesh,* by way of jesting. The constitution of Frenchmen who have settled in Canada, presents an analogy to that of the Swedes. In those countries scurvy makes great inroads, variole (small pox) becomes very fatal, and syphilis has sometimes so malignant a character, that it has been thought it was a new disease powerful enough to cause the sphacelus of the limbs. It appears that syphilis is more prevalent among the savages of Illinois, or as we proceed towards the Mississippi; as to the rest, savages are liable but to a few diseases, as pleurisy† and rheumatisms.‡

In the United States, intermittent fevers are numerous, and chiefly caused by the swamps.§ In Philadelphia, the frequent changes in the atmosphere, the damp windy air, create a great many catarrhal affections, inflammations of the lungs and pleura, phthysis, &c. In Virginia, for instance, and Maryland we remark atrophies or consumptions; in Carolina, spasms, according to Lionel Chalmers, and Colden speaks of a prostration of the vital powers caused by the warm and damp air. Connecticut on the contrary being colder and more dry, is also healthier. We see in Louisiana many spasmodic affections,‖ ophisthotonos.¶ &c.

Although Mexico, and generally the whole equinoctial America, are more damp under the same latitudes, and more thickly covered with forests than Africa, consequently more temperate, yet they are not exempt altogether

* Meares, *Voyage nord-ouest*, and Krusenstern, *Voyage, &c.*
† La Hontan, *Nouv. Voyage Amér. Septent.*; v. 2. p. 144.
‡ Benjamin Rush, *Med. inquir*, and Sam. Mitchell. &
§ Kalm. *Nord Amériq., Resa*, v. 1.
‖ Dumont, *Vouag. Louis*, v. 1. p. 11.
¶ *Journ. méd.* 1779, Nov.

from diseases. Yellow fever appeared long ago, especially at Vera Cruz, and on the muddy shores of New-Spain. According to Mr. de Humboldt a great while before the invasion of the Spaniards headed by Cortez, the ancient Mexicans or Tolteques had been subject to that disease called by them "*matlazahualt*," and which spread with an awful rapidity. At a subsequent period, in 1691, it was known in Barbadoes under the name of *fever of Kendal.* The Abbe Clavijero* maintains that in 1725 it desolated Mexico; then it invaded with a fatal activity all the Spanish colonies, New York, St. Domingo, Porto-Caballo, New-Carthagene, where it is called "*vomito prieto*" black vomit, or chappetonade.† It has been described in several countries by Hillary, Lining, Makittrick, Lind, Luzuriaga, Rush, Valentin, Jackson, Gilbert, Delmas, &c. On the marshy shores of the sea, it becomes endemic when the temperature is at least 20 degrees of Réaumur, and especially towards autumn; it is particularly fatal to Europeans, and does not affect negroos. Every one knows that it has been brought over in several ports of Spain and Italy.‡ Along one of the coasts of Mexico, dropsy is very common.

According to Dampier,§ it rains so much at the isthmus of Panama, that fevers are permanent. The inhabitants are obliged to shave their heads, to avoid suffering from an excess of humidity.|| The bloody flux is very frequent in Antillas.¶ During the rainy season, acute fevers are the most common diseases in Jamaica, they degenerate into palsy; the climate of that island is so fatal that every seventh year the negro population is renewed. At Curacao, the warm weather is so oppressive and debilitating,

* *Storia di Messica*, v. 1, p. 117.

† D. A nton Ulloa, *Vidgg. Amer.* v. 2.

‡ Humboldt, *Voyage*, part 3, p. 750 et sq.; Paris, 1810, in-fol; Tomasini, *Della febre gallia*, &c.

§ *Voyage autour du monde*, v. 1. p. 27 .

|| *Ibid.* p. 200.

¶ Hillary, *of Barbadoes;* Jankson and Gillespie, med. journ. v. 6.

that the warmth of the body lowers from 2 to 3degrees,and acute fevers are prevalent, especially among Europeans;* Pouppé-Desportes made the same remark at St. Domingo. Russel† mentions a schirrous tumor of the neck, accompanied with fungous excressences of the pericranium, observed at Jamaica. This peculiar affection is a kind of scrofula originating from the *Pian* of negroes; it yields to lotions, and the drinking of sea water.

We will not mention the other diseases of the negroes which have been described in this book, as yaws, jaundice often followed by a chronic affection of the liver. Such as feed upon fishes, caught on the coasts of Bahama, are attacked with violent arthritic pains and desquamation of the cuticle. Almost all Europeans crossing the line are liable to a sort of febrile delirium called *calenture*, induced by the hot weather, and dispelled by vomiting; but once arrived in the colonies, they fall into the greatest atony. An excessive use of strong liquors, fruits, great fatigues, immoderate pleasures, debilitate the visceral system, and render it liable to obstructions. Hence results, in a short time, mucous diarrhœas, dysenteries, caused by the suppression of the perspiration‡ during the rainy season. Creole females are particularly exposed to the fluor albus,§ cachexy, pica, pains in the stomach, anarsarca, œdema of the feet, ascites, &c.‖ owing to the great debility of all the organs.

In America, lying under the equinoctial line,as the damp Guiana, the above mentioned diseases are very common. The repercussion of perspiration,at Surinam,produces violent colics, degenerating into epilepsy and palsy.¶ We

* Tisting, *on Curac.*

† *De usu aquæ marinæ.* p. 133

‡ Guill. Pison, *Med. Indor.*, c. 9; Bontius, *Med.*

§ Pison, *ib.* c. 6; Bajon, *Mém. Hist. de la Guy, Fr.*, v. 1, p. 34.

‖ Labat, *Voyag.;* Chevalier, *Malad. d'Amerique ;* Préfontaine. *Maison rust. Cayenne;* Poissonnier-Desperrières, &c.

¶ Fermin, *Surinam*, v. 1.

may perhaps recognize here the colic of the stomach, remarked by Pison at Brazil, attended with a debility of the whole body, and erroneously attributed to the falling of the xiphoid cartilage. Zacutus Lusitanus mentions also an acute pain in the fundament, caused, it is thought, by a worm, and which they cure, at Brazil, by applying the juice of a lemon, which prevents the sphacelus of that part of the body. This is the *bicho del culo* spoken of by Pison, originating from the tenesmus called *perse*,* which follows dysentery. Some maintain that this disease was brought from Angola by negroes.† The endemic diarrhœa at Chili, and described by Feuillée, affects the rectum.‡ The inhabitants of Brazil are exposed to ulcerations of the feet, called *biecho*, and caused by a flesh-worm which penetrates the flesh.§ At Martinico, there are red insects called *Ixodes nigua* very troublesome to negroes. Lat. Ulloa has remarked that *filaria* were not unknown to New-Carthagena; perhaps they have been brought thither from Africa, as many other diseases, by negroes.

Every one seems to agree in attributing the venereal disease to the new world. We must acknowledge that it is endemic at Perou,‖ and very common among the inhabitants of Brazil who call it *mia*, and the American-Spaniards *las bubas;* but owing to the warmth of the climate and a vegetable food, it is not so fatal as in cold countries. In some islands of the South sea, this disease communicated to the natives by Europeans, has disappeared altogether without any medical assistance.¶ It does not exist any longer at Tonga-Tabou, although Cook said he saw it.** Moreover, cutaneous diseases are not unknown in America.

* Lamettrie, *Institut. Med.*, no. 109.
† Dellon, *Voyag. Indes Orientales*, v. 1.
‡ *Observations*. v. 2; Molina, *Hist. Chili*, &c.
§ *Pulex penetrans*, Linnæus; Marcgrave, *Brazil Hist. Nat.* p. 249.
‖ Dutertre. *Histoire des îles Antilles*. v. 2, traité 5, c. 2.
¶ Labillardiere, *Voyage rech. de la Peyrouse*, v. 2, p. 176.
** *3e Voyage autour du monde*, v. 2, in 4to.

We have mentioned the elephantiasis of Barbadoes, described by James Hendy; at Paraguay, they mistook it for a kind of virulent *empetigo*,* or the *empiego* affecting Portuguese inhabiting Brazil,† and which appears to be the same affection. Undoubtedly the leprous tetters degenerating into large ulcers, with hard edges, discharging a thin redish sanies, common to the islanders of the Pacific ocean,‡ have the same characters. There are also a great many cases of dropsy and sarcocele, either in the islands, or on the continent, wherever the soil is humid, under those warm zones. It is true, as remarked by Rouppe§ that persons very sick, infirm or gouty, improve their health by inhabiting those climates, and sometimes are cured of catarrhal affections to which they were subject in Europe. The lofty Andes and Cordilleras are very healthy in high places. There are many instances of persons being above one hundred years of age; this is not to be equally found in low and warmer valleys, where the inhabitants arrive sooner at puberty.

Finally, spasmodic affections are the most common diseases, in those warm countries. In Guiana, before all the swamps were dried up, almost all the negro children died from tetanus. In Perou, a holotonic or universal spasm‖ prevails. At St. Domingo, and under the tropics, the most trifling wound is sufficient to cause it. A scientific traveller has very judiciously remarked that tetanus which results from wounds, and becomes fatal from its own nature,¶ has been wrongly thought to be caused by the poisons in which savages dip their arrows and zagaies. The poisons generally used for that purpose are the *woo-*

† *Lepra ichthyosis* of Sauvages.

‡ Pison, *Med. Brasil.*, c. 18.

§ Cook, 3d *Voyage*, v. 2, in 4to, trad. Franç. p. 56, § 9.

‖ *Morb. navigant.*, p. 61.

¶ Feuillée, *Journal du Pérou*, p. 474.

‖ Labillardière, *Voyag.* v. 2 p. 258.

rara, bohon upas, tieuté, ticunas, &c. They act powerfully on the muscular contractibility, by their influence on the nervous system; hence the mistake.

We may remark from these investigations that the diseases of the climate, result either from the air, water, soil, or the degree of temperature, and especially from the food, or habits peculiar to each nation. Undoubtedly there are also some unseen combination of circumstances inducing other endemic affections. The physician and natural philopher must apply himself to that branch of study. Mankind is like a large body, all its parts are not equally healthy, or affected by the same causes. A negro, who does not suffer from the heat, as a white man does, is by that fact alone, less liable to the yellow fever, which requires a high state of temperature to develope all its force in the body. Indeed the diseases of the Mongul race present modifications quite different from those of the Caucasian. Countries inhabited by men of different races, as negroes living with Malayans, Americans with negroes, prove evidently that the same circumstances do not cause the same diseases among them.

If we consider the divers nations in this point of view, they will appear as if we were looking through a black veil, wrapping up the whole globe in its immense folds. Yet man knows how to evade those local causes of destruction; he becomes more powerful by civilization and industry; he finds in the laws of hygiene, efficacious remedies against all the diseases he is subject to; he is taught by the intellectual powers, to conquer by dint of hard labor, as did the Hercules of the ancients, all the monsters which threaten his life.

NOTICES OF WORKS,

PUBLISHED BY D. J. DOWLING,

CHARLESTON, S. C.

WASHINGTONIS VITA.

We cannot but express ourselves, delighted with the portion of Mr. Lance's "*Washingtonis Vita*," which we have just received. To write any thing in a dead language, is in these days no easy undertaking, but Mr. Lance is a ripe scholar, and we can assure our readers that a perusal of this Work will never displease the most learned critic or the scholar of refined classical taste. The intention of the author has been nicely preserved throughout the work, and we feel satisfied that many, if not all, of our Seminaries and Classical Institutions will adopt it for the young student. Some have objected to the study of Latin and Greek in toto, but how readily can we trace in these authors an enthusiastic weakness, arising from their own conceit. Theological habits of thought, nay even the knowledge which they possess, have arisen from this study. We will admit that the Anglo Saxon ought to be introduced more frequently into our Schools—but the public must ever feel indebted to one who e exertions have placed before us a work, which, written in a truly classic style, gives us a concise history of Freedom's advocate, the Father of our Country.—[So. Lit. Journal, July, 1836.

THE GENIUS OF ERIN, COLUMBIA'S FREEDOM, &c.

By a Citizen of South Carolina.

The author of this work possesses the elements of poetry, and writes with occasional vigor, though there is inequality in his execution. We have made extracts from his minor pieces.—[So. Rose, edited by Mrs. C. Gilman.

SUBSTANCE OF A DISCOURSE,

By the Rt. Rev. Dr. England,

upon the occasion of giving the habit of the ursuline order to a young lady.—D. J. Dowling, 1835.

This is one of the most finished pieces of composition which the distinguished prelate: its author, has yet given to the American public. It appears to have been prepared for the press with unusual care, and bears the impress of the fine genius, thorough research, accurate scholarship, and benevolent christian temper which eminently characterise all the productions which have fallen from the same pen. In respect to the advantages of the Institution of which he so learnedly and earnestly speaks, we differ from him: and speaking of this difference, we would say, that, under our happy constitution of government, all sects are permitted to enjoy their own opinions, and that they should be permitted to do so peaceably, without 'let or hindrance;' and we therefore take the present opportunity, once for all, to give 'fair notice,' that this Magazine shall never, while we are officially connected with it, be made, in any shape or manner, a vehicle of religious controversy. We leave litigated theological points entirely out of the question, to be settled either in *foro conscientiæ*. or by the ecclesiastical tribunals. We cannot, however, be indifferent to the literary merits of this address, and we recommend it both to Protestants and Catholics, as containing much curious and interesting information, and as constituting a beautiful historical record of ancient religious practices and ceremonies.—[So. Lit. Journal.

THE SLAVE QUESTION.

We have before us several works on this interesting subject, from the press of Mr. D. J. Dowling, to which we would particularly call the attention of our readers.

'*The Question Examined.*' In this well written essay, the author, we think, clearly proves, that the clause in the Federal Constitution in respect to 'fugitives from justice,' does not provide for the case which has arisen among us. He thinks, however, that it is quite in the power of the Northern States, (as it is their bounden duty) by legislation at home, to punish and put down the Abolitionists. But he contends that these men are not liable for the infraction of laws which they are not bound to obey, and that they are therefore not responsible to *our* tribunals.

'*An Appeal to the Good Sense of a Great People*,' the tribunal that must finally settle this vexed question—that is, as we understand it the People of the Southern States, for an *appeal* to any other, we should esteem worse than idle. The work is replete with patriotic sentiment.

'*A Speech on the subject of Slavery, delivered at Barnwell.* (*S. C.*) *by Edmund Bellinger, jun'r.*,' a vigorous and highly eloquent production. There are some faults of style, but it concentrates much matter and much forcible argument in a narrow compass, and will richly repay perusal.

'*The Crisis*,' being an Inquiry into the Measures proper to be adopted by the Southern States in reference to the proceedings of the Abolitionists. We understand that this work is from the pen of one of our most distinguished Statesmen. It is certainly a masterly argument, and presents, in the strongest possible light, the importance of immediate and harmonious co-operation by the entire South, in reference to this momentous concern. It recommends the call of a *Convention of the Southern States*, to deliberate upon the steps proper to be pursued in the present fearful and pressing emergency; a measure which appears to us to be the suggestion both of enlightened policy and undoubted patriotism.—[So. Lit. Journal.

GEORGII WASHINGTONIS VITA.

Auctore Gulielmo Lance.

The *first part* of the above entitled work, has just been issued from the press of Mr. D. J. Dowling, and is now ready for distribution among subscribers.

Here then is another genuine and legitimate offspring of the South, and we trust that it may fail not to enrich the soil of its nativity with the genial rays of its usefulness. It would be a tame acknowlegment to say, that we merely feel pleasure at the appearance of this classic production of a scholar, and a fellow citizen. There is a proud conviction which it stirs up within us, that an elevated understanding and a graceful pen can be found at home as well as elsewhere.

The work is dedicated to the President, Trustees, and Professors of the Charleston College, which institution is Mr. Lance's alma mater.—It is divided two *parts*, the first only of which is as yet issued. The *first part* commences with a view of the United States when colonies—then proceeds to the birth, and early history of the hero. An account of the French invasion—Braddock's defeat, and the distinguished part that Washington then acted, are each successively glanced

at before entering upon the times, and events of our own revolution. This section of the work then concludes with the period when. after a successful and promising campaign, our army with its victorious leader take up their winter quarters at Morristown. We sincerely trust that this laudable effort may meet with the countenance and patronage which it so unquestionably merits—if not for the sake of the work itself which we are aware that but few can appreciate) surely for the sake of Southern literature.—[MONTHLY MAGAZINE, Sept. 1836.

SKETCH OF THE SEMINOLE WAR, AND SKETCHES DURING A CAMPAIGN,

BY A LIEUTENANT OF THE LEFT WING.

THE above entitled work has been submitted to our notice through the politeness of its publisher, Mr D. J. Dowling, and very sincerely do we acknowledge the gratification derived from even the imperfect perusal which our time allowed us to give it. It was only in our last number that we took the opportunity of noticing a prior publication of the same purport, although from another source, which clearly manifests that the *theme* must be one replete with interest and abounding with incidents. We are only induced to believe through such ocular evidence as we have before us, that the dreary circumstances of a savage warfare could furnish variety of matter sufficient to make up so copious and interesting a volume as the one under consideration. It would appear to us that the campaign of an army in such a country as Florida, would be marked with but few events, other than such as related to famine, war, and personal discomforts. It seems, however, that the quick conception, and ready pen of Mr. Smith, has adduced a successful refutation of such a supposition. It is, however, most true, that we who recline at home, under the bowers of peace, and are daily participating "*sans souci*," in each and all of the conveniences of life, can dream but imperfectly of the ill, and privations which an army buried in a wilderness, is ever liable to. We know nothing of those lonely vigils which must alternately be kept; nor of that biting hunger; nor of that pitiless rain; nor of that ponderous burden which bends the form in weariness. Such privations can only be made familiar to us by experience.

The talent of our author appears to be peculiarly adapted to the task which he has undertaken, and notwithstanding those few errors of style which every young writer is more or less guilty of, we feel constrained to say, "the thing is well done."—[MONTHLY MAGAZINE, Aug. 1836.